

# NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

INDIANA EDITION

Friday, October 13, 1961

VOLUME XVII No. 7

## WISECRACKS

by NORM

## WEISMAN

**FLASH!....** Cupid shot an arrow into the air and it landed I know where — right into the hearts of Sharon Napers (of the Bill Napers) and Barry Wallack of New York! They both attend Wisconsin! They make a terrific couple. Lot'sa luck, Sharon and Barry!... Last week I itemed that the stork was on its way to South Bend with a bundle initialed for A. B. and grandparents live here (And I predicted it will be a girl!) The stork delivered! It was a girl for the Allan Baers (Terry Born) and made grandparents of the Ferd Borns (And that's what the Ferd Borns are: Grand-Parents) Congrats, Terry and Allen!

**FLASH!....** Happiest birthday in the world to a wonderful girl! It's Mrs. Bertha Marmalad! She's 80 years young... Dick Lyons (stationed at Fort Harrison) "drafted" the charming Brenda Fromhoff and they're engaged! Brenda and Dick.

**FLASH!....** Billy Perk (of the Aaron Perks) "ringed" the lovely "belle" Myra Jean Refkin (of the Carl Refkins) and it's engaged! Best wishes, Myra and Bill!... Two Miami University students decided it would be wonderful to do their "homework" together and it's an engagement. It's the vivacious and charming Madaline Sue Glanzman (of the Jules Glanzmans) and Ira Bayers of Brooklyn, New York. Congrats Madaline and Ira!... I saw this ad in the paper! Secre-

tary wants job! No bad habits! Willing to learn!... The B'nai B'rith "Stag" party is Oct. 23 at the Italian Village!

**FLASH!....** Happy anniversary to a handsome and wonderful couple, the Fred Davidsons, Oct. 20! Say, Phil Pecar, regards to you from Lou Krugman of Chicago! (Are you practicing making your handkerchiefs three-corner style for a "little" reason soon?)...Don't miss the "Monte Carlo" night Saturday, Oct. 21 at the Antlers Hotel! It will be entertaining and fun because the sponsors are the B'nai B'rith women! Personal to Rabbi Davis. That must have been a wonderful talk you gave last week at the Lions Club luncheon. I heard about it from four different fellows who were there... Got an oral picture of London from the Harry Smiths! They just returned from there. (Say, Harry and Zena, your visitor Reggie Waxbury of Chicago is very attractive! Tell her I said so! Attention: S.D.T.'s at I.U. Do you know that Julie Ann Frankenstein is engaged to Phil Saltman of Skokie, Ill.?

**JOKE!....** Did you hear about the fellow who stayed up all night to see where the moon went, when it went down? Finally it "dawned" on him! (Ouch)...Say Herb Isaacs (Happy Herb of WTTV) that was a wonderful girl you entertained last week! It was Mrs. Ethel Isaacs of St. Louis, Your Mom! (Continued on page 15)

## POSTING THE TEENS

By Harriette Adelsman

6902 Munsee Ln.

CLifford 5-9334

There are six teens which this Jewish Community can be very proud of. Sandy Lazarus, Joe Persky, Dave Reiskind, Dave Reuben, Ronnie Stumpf, and Joe Wolf are National Merit Scholarship semifinalists. They are six of 71 high school students in Marion County who made the semifinals. Last spring thousands of juniors across the nation took the qualifying test. Ten thousand seniors in the U.S.A. are now semifinalists. In a few months, "our six" and all the others will take another test. Those that will emerge from this examination will be finalists.



Harriette

They will then take still another test to find out whether they qualify for a scholarship. Whew! The more I think about the long complicated process these kids will be going through, the more I wish them good luck. I hope that you will do the same!

**BUT THESE KIDS** aren't the only ones who will be taking extra-curricular tests this year. YOU and yours truly are also in for our fair share. Most juniors have finished their Iowa tests, and they will also get a crack at the test mentioned in the paragraph above. This Saturday is the date for the PSAT. And last but certainly not least in the hearts of all seniors are the College Entrance Examination Boards.

Our own Jeri Kaseff is one of the candidates for Ripple's Home-Coming Queen. She was nominated by the Foreigners Club of which she is vice-president. Good

luck, Jeri!

In case you were going to be one of the many who have been congratulating Gloria Engel on being accepted to Miami University in Oxford, O., don't! Although Gloria has sent in her application already, she won't be notified of her acceptance until May. "Anybody know how the rumor got started?"

Dwight Lee has been elected president of the Swank pledge class. By the way, when will we get to see that Swank-Pok football game that we've been promised. Let's all keep our fingers crossed for Ricky Weinstein. Ricky is up for prez of the Junior Class at Ripple. He and Steve Goldsmith were also recently initiated into Ripple's Key Club.

**SURE HOPE THAT** they aren't too rough on Jerry Ancel, Larry Braun, Phil Brodey, Marty Gelman, Jack Klezmer, Mark Langman, Ronny Sagalowski, and Harvey Schuchman; they're Sammy's new pledges. And Ashley Ackerman, Steve Bluestein, Sidney Miller, Jerry Regen, and Tom Scholls are ZBT's pledges. Good luck, boys, you may need it!

Three months are the lucky words for anyone seeing Mark Berger and Mona Solinsky on Monday, October 16. It is their "going steady" anniversary.

Harvey Finn delivered the sermon for Temple Teen's first private service in the Temple's chapel two Friday nights ago. The Sabbath service for "teens only" will be held once a month during the Family Night Services.

Debette will hold its rush tea at 1 p.m. on Sunday, October 15 at the home of Marsha Schuchman.

## Community Leaders Urge Backing U. F. Campaign

Leaders of the Indianapolis Jewish community have urged participation in the current United Fund drive.

The United Fund campaign in Marion County has now reached 47 per cent of its goal. Following are comments which have been given concerning this organization:

**RABBI MAURICE DAVIS** "We Jews have known, from the beginning, how great our responsibility is to our fellow man. The community in which we live, of which we are integrally a part, has joined forces to meet the problems of common welfare and of public need. That joining of forces is called the United Fund. And we,

like every other citizen, are now called upon to support wholeheartedly the United Fund and the 74 services which depend upon it. The several organizations it supports, the order it brings out of chaos, the opportunity it gives us to add constructively, for all of these we ought to be grateful."

**PHILIP ADLER** "We have always looked with pride at the high standards which our Jewish agencies in Indianapolis attain. These agencies are often pointed out as being exemplary. To permit us to maintain these high standards the United Fund has always dealt generously with us. This obligates us to be more than generous in the contributions we make to the United Fund."

**RABBI SIDNEY STEIMAN** "I feel that the concept that the United Fund is a welfare agency to help the underprivileged is incorrect. Rather it is an agency to help in sustaining, supporting and initiating communal efforts to build a better community through social service. I feel that the Jewish community should support the United Fund because it helps to provide a healthy environment by aiding projects and institutions which provide both a recreational and cultural background for our community."

**FRANK H. NEWMAN** "The United Fund is the instrument for meeting the totality of human needs in Indianapolis and deserves the generous support of every resident in our community. In one way or another the beneficiary agencies receiving support from the campaign affect our lives. The attainment of the United Fund goal is essential if our community agencies are to operate effectively. Each of us has a direct stake in the Campaign's success."

**WILLIAM SCHLOSS** "Members of the Jewish community, as good citizens of Indianapolis, are obligated to support our United Fund of Greater Indianapolis to the maximum extent of their ability. In addition to supporting many city-wide character building agencies, such as the Boy Scouts, Girl Scouts, and Crossroads Rehabilitation Center, it also supports many of our local Jewish agencies, such as the Bornstein Home for Jewish Aged, Jewish Community Center, Jewish Social Services and the Jewish Welfare Federation, supervisory program for those agencies. Allocations to these organizations exceed \$125,000. Our Jewish community organizations have been a part of the Community Chest and United Fund for about 40 years and throughout this period many members of the Jewish community have contributed to the success of the Community Chest and United Fund through service leadership and generous giving. We all personally receive benefits and services from one or more of the seventy United Fund agencies. When we give generously to the United Fund, we are helping both ourselves and others."



**FUND DRIVE PLANNED** — Hard at work on plans for this year's fund-raising drive, sponsored by B'nai B'rith Women, Chapter 324, are ways and means chairman Mrs. Sam Klegmer and her co-chairmen. Climax of the drive will be an original musical show to be presented at the Columbia Club Oct. 31. Working on the project are (left to right, foreground) Mrs. Morris Mitchell and Mrs. Sam Klegmer. Others (rear, left to right) are Mrs. Sanders Klein and Mrs. Maurice Delott.

## Opening Meeting Scheduled By Jewish Women's Council

The opening meeting of the Indianapolis Section, National Council of Jewish Women, will be held at the Indianapolis Hebrew Congregations at 12 p.m., Monday, Oct. 16. Luncheon will be served.

All new members of the organization will be honored, and an adaptation of an original skit using the score from "Gypsy" will be presented.

Participating in the skit which will be directed by Mrs. Robert Schwab are Mrs. Leonard Ber- man, Mrs. Harvey Feigenbaum,

Mrs. Robert Gordon, Mrs. Marty Kroot, Mrs. Gerald Lewis, Mrs. Sam Prager, and Mrs. William Leventhal.

For reservations call Mrs. Edgar Goldwasser at CL 1-1131 or Mrs. Isidore Rochlin at CL 1-5921.

## Jewish War Vets List Plans For Membership Drive

Michael A. Cohen, Commander of the Jewish War Veterans, Indianapolis Post 114, has announced plans for the annual membership drive of the organization. Commander Cohen stressed the necessity for an active membership in order to carry out the planned activities of the coming year. He said that many of the veterans in the Jewish community would be contacted during the drive.

Cohen said that November activities of the organization would include a Veterans' Day program and participation in "Know Your America Week", Nov. 19-25.

Any veteran interested in membership should call Stanley B. Miller, senior vice-commander at CL 1-5934 or Me. 3-5512.

## Solotkin Memorial

A monument in memory of Tony Solotkin was unveiled Oct. 3 at 2 p.m. at Shara Tefilla Cemetery. Rabbi Moses H. Magnes officiated at the service.

A probably apocryphal story runs that the miners of Last Chance Gulch wanted a more dignified name for their camp. After much debate they decided to give the camp the name of the only respectable white woman in the Gulch — Mrs. Gumpertz Goldberg, whose name was Helena.

## Nathan Singer Dies; Funeral Held Tuesday

Nathan Singer, 45 years old, 226 North Alabama St., died Monday, Oct. 9 in Methodist Hospital.

Funeral services were held Tuesday, Oct. 10, at Aaron-Ruben Funeral Home with burial in B'nai Torah Cemetery.

Survivors include his mother, Mrs. Celia Singer and a brother, Morris Singer of Detroit.



## JEA Auxiliary Slates Luncheon For Oct. 16

The opening luncheon of the JEA Auxiliary will be at 12:30 p.m. Monday, Oct. 16, at the JEA building.

Members of the JEA teaching staff will be introduced, followed by a skit entitled "Mrs. Hockmere Versus Chinik". Mrs. Morris Bryan is program chairman. Cast members include Mrs. David Abraham, Mrs. Morris Adler, Mrs. Robert Caresky, Mrs. Ber-

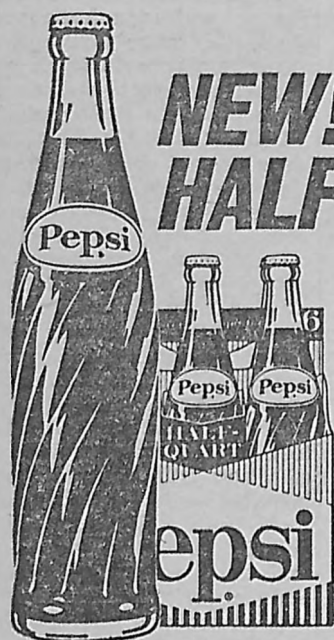
nard Cooper, Mrs. Frank Danzig, Mrs. Phillip Fogle, Mrs. Arnold Grubman, Mrs. Emanuel Izsak, Mrs. Dan Jacobson, Mrs. Irvin Leva, Mrs. Irvin Lebowitz, Mrs. Al Mordoh, Mrs. Abe Rubenstein, Mrs. Martin Young and Mrs. Hy Bearman as accompanist.

The opening and closing prayers will be offered by Mrs. David Coraz and Mrs. Lou Martin, respectively.

Cost of the luncheon will be \$1.75. Reservations may be made by calling the hostesses, Mrs. Herman Burnstein, CL 5-9335 and Mrs. Ben Golden, CL 5-9112.

A baby sitter will be available. For transportation, call Mrs. Harry Kempler at CL 5-2104.

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## James Klineman Become Aide To New U. S. Judge

James Klineman, 24 years old, 5693 Central Ave., recently became law clerk to newly inducted Federal Judge S. Hugh Dillin.

Klineman is a graduate of Indiana University and its School of Law, where he was on the board of governors of the Indiana Law Journal. He was admitted to practice in Indiana two weeks ago following his graduation from law school in June. He is a member of the Indianapolis Hebrew Congregation.

## 2d Meeting Set By B'nai B'rith Fund Drive Unit

The Ways and Means Committee of B'nai B'rith Women, Chapter 324 will hold its second report meeting of the fund-raising committees on Tuesday, Oct. 17, at the home of Mrs. Harry B. Stein, 6932 Spring Mill Road. Mrs. Sam Kiezmer, Ways and Means chairman, requests that all workers make their reports to their respective captains and chairmen, who will in turn report the progress of all efforts to the chairmen.

The climax of this year's fund-raising campaign will be the presentation of an original musical show at the Columbia Club on Oct. 31, 1961.

## Engagement Announced

Mr. and Mrs. Carl Refkin, 3843 North Broadway St., announce the engagement of their daughter, Myra Jean, to William R. Perk. Mr. Perk is the son of Mr. and Mrs. Aaron Perk, 6125 Park Ave. The couple plan a June wedding.

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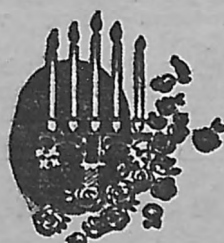
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## Three Indiana Men Named To Serve On Bellefaire Board

Robert Gordon of Gary, Dr. Nathan Salon of Fort Wayne, and Arthur S. Simon of South Bend, all leading citizens in their respective communities, re-elected to the Board of Trustees of Bellefaire, nationally known treatment center for emotionally disturbed children in Cleveland, O., at its 93d Annual Meeting held Sept. 23 and 24.

Sidney D. Josephs, a Cleveland businessman, was elected president and Frank E. Joseph, a Cleveland attorney, was re-elected chairman of the board of trustees.

Gordon is a member of the executive board, Gary Jewish Welfare Federation and active in other Gary associations.

Among some of the many activities of Dr. Nathan Salon of Fort Wayne are: past president, St. Joseph's hospital staff, and Senior Citizens of Fort Wayne; past president, Board of Health; vice-chairman, Governor's Commission on Aging.

Bellefaire served during the last year 330 children among whom were 158 children provided with consultation, aftercare and other services. These children came from 129 communities in 38 states plus Canada and the District of Columbia.

Other officers elected were:

## NEW ARRIVALS

Mr. and Mrs. Leonard Kaseff, 1732 Alimingo Drive, are the parents of a son Brian Stuart. The baby was born Sept. 26 in Methodist Hospital.

Grandparents are Mr. and Mrs. Jack Kaseff, and Mr. and Mrs. Harry Frisch, Cincinnati. Great-grandparents are Mrs. Molly Sneadman, Cincinnati, and Mr. David Frisch, Miami Beach.

Mr. and Mrs. David D. Hyman, Baltimore, announce the birth of a son, Stephen Michael, born Sept. 20.

Mr. and Mrs. Robert Trattner are the maternal grandparents. Mrs. Hyman is the former Beverly Trattner.

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Alfred A. Benesch, vice-chairman; Edward C. Bloomberg, vice-president; Mrs. Alexander Mintz, treasurer; Robert C. Coplan, secretary and Victor Gelb, assistant secretary; all of Cleveland; also Fred Lazarus, Jr., honorary chairman; —Cincinnati, O.; I. S. Anoff, vice-chairman, Chicago, Ill.; and Herbert Bloch Jr., vice-chairman, Cincinnati.

## BAR MITZVAS

Mr. and Mrs. Louis Becker, 5444 Carrollton, announce the forthcoming bar mitzva of their son, Franklin, on October 21 in Beth-El Temple.

Grandparents are Mr. and Mrs. Hyman Becker, New York City, and Mrs. Rebecca Shallet.

Attending from out-of-town will be Mrs. Charles Cohen, New York, Mr. and Mrs. Leo Becker and Mr. and Mrs. Hyman Becker, also of New York.

Attending from Chicago will be Mr. and Mrs. Al Farber and Mrs. Minnie Shallet. Travelling from Florida for the occasion will be Mr. and Mrs. Irving Becker of Fort Lauderdale, and Mr. and Mrs. Al Winston of Clearwater.

Larry Steven Alboher, son of Mr. and Mrs. Jack Alboher, 6412 Broadway, will be bar mitzva Saturday, Oct. 21 at 8:30 a.m. at B'nai Torah. A Kiddush and reception will follow the service.

Richard Lee Kaplan, son of Mr. and Mrs. Morris Kaplan, 3849 North Park Avenue, will be bar mitzva Saturday, Oct. 21 at 8:30 a.m. at B'nai Torah. Kiddush and a reception will follow.

## Blue Box Drive Due

The annual Jewish National Fund Blue Box collections will take place starting Sunday, Oct. 22. All former workers and anyone wishing to help clear the boxes are asked to contact Cantor Myro Glass at WA 6-7541 or Mrs. Ben Prince at WA 3-9663.

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## Israel Seeks to Interest Her Folk in Going to Sea

Israel has turned a sociologist loose among her merchant mariners to find out why there aren't more of them.

From the very beginning, Israel's merchant marine has had to rely on Greek and Italian seamen, especially to man the boiler rooms.

Sociologist Eliezer Rosenstein, of the Technion, is traveling on Israeli ships to interview crew members. He wants to find ways to make the merchant marine sufficiently interesting to Israelis so that the entire merchant marine can be staffed by citizens by 1965. Another 2,500 men will have to be recruited before then to reach the goal.

Among the inducements which will be pointed out to Israelis is the fact that an able bodied seaman in Israel's growing merchant marine (500,000 tons now, destined to reach 1,000,000 tons in another

five years) earns a basic average monthly wage of \$150 — more than that of any other leading European maritime nation.

The Israeli seaman earns 30 to 40 per cent more than he would in comparable shore positions, Rosenstein points out.

Handicaps to be overcome are the Israeli reluctance to spend long months away from their families, the lack of normal social life, and the feeling of many that a seafaring life is temporary and does not prepare one for a useful occupation ashore.

It's also proposed to step up training at Israel's two maritime schools, the officers' school at Akko and the seamen's school at Mevo'ot Yam.

At present, 10 to 15 per cent of the Israeli merchant marine's 3,500 officers and men are non-Israelis, Rosenstein said.

## "A Little Mad," He Analyzes Exclusion of Jews Harry Golden Skewers the Gentiles' Own Insecurity

BLOOMINGTON, ILL. (P-O) — Harry Golden, considered one of the major factors in Jews finding security in American society, took a swing at trying to help a few Gentiles in similar fashion.

For his pains in this midwestern city, Golden received acclaim from most — and raised the dander of quite a few others.

Golden was on hand to address a fund-raising dinner of the local United Community Services. Before beginning his talk, Golden learned that Jews are barred from the local country club. "That got me a little mad," he told POST and OPINION.

So Golden, who usually speaks

of discrimination in the abstract, got down to specifics in Bloomington:

"Jews have lived in Bloomington for 80 years...and I find out that even in this Lincoln country you have restrictions against Jews... fellow business men, men as interested in the beloved community as the rest of you — restrictions against their joining the country club and some of the civic organizations...amazing..."

"Why these restrictions? Well, I'll explain it to you...The members are newcomers to the American middle class...He comes from the farm and pumps gas for a while, then he becomes a fuel-oil distributor, and then he joins something for the sole purpose of keeping someone else out...What a mess!"

"At this point," Golden told POST and OPINION, "they started to walk out." About 40 or 50 departed, but over 1,000 "remained and applauded and you should please do justice to those who remained..."

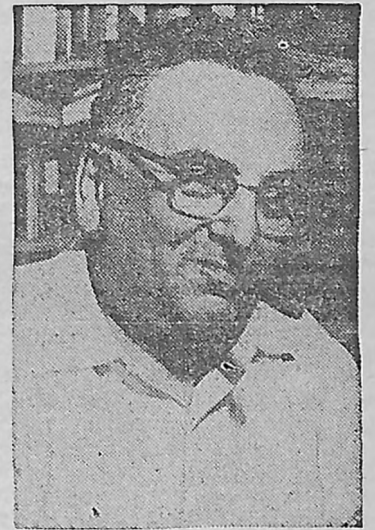
Golden was by no means through. After a swipe at John Birchism, he came out with this:

"The whole middle-class Gentile structure of America can be summed up in the question, 'Who ran the boarding house?' If the fellow's mother ran the boarding house, he's tough. Oh, yes, he's tough! He don't want no Jews in his club and in his luncheon society and in his Rotary...He stands like Horatio at the bridge to guard his poor little old status..."

"But if it was the fellow's great-grandmother who ran the boarding house, he's OK. He goes to Jewish functions, goes down to the airport to greet the Hungarian refugees and he's in fine fettle."

"It will take time. In another 30 years all of you folks will do the same thing — the fears and the worries will be behind you — you will have arrived...and no one can ever again reduce you..."

The Bloomington appearance wasn't the first time Golden has presented his wit in so piercing manner. Once, having lunch with a group of North Carolina legislators, after having testified on some issue, he had to strain to hear his table companions' conversation because of the noise in



Harry Golden

the room. Finally, he suddenly rose, and declared: "Aren't these Gentiles noisy!"

It's "de troot," Golden averred to POST and OPINION, that "Me and Eleanor Roosevelt make the most speeches in America today." It's also true the two of them are probably the highest paid lecturers, receiving some \$1,500 per appearance.

"Some fun, eh?" Golden asked POST and OPINION in outlining "a typical week during my speech season:" The Management Club, Whirlpool Corp; NAACP, Detroit; St. Ann's Guild, St. James Episcopal Church, Birmingham, Mich.; United Fund, Bloomington, and Hadassah, St. Louis.

### 'Crystal Night' Killing Again in German Court

KARLSRUHE, GERMANY (P-O) — The assassination of a Nazi diplomat which set off infamous "Crystal Night," the smashing of Jewish windows — and faces — in 1938 is to be reopened by a West German court.

German diplomat Ernst vom Rath was shot by Hershel Grynszpan in Paris that night in what has been set down as an effort to draw world attention to Nazi persecution of Jews.

## JEWISH YOUTHS DEVOTE SUMMER TO VOLUNTARY WORK FOR OTHERS

Jewish youngsters once again gave up their summer vacations to work for others.

The American Jewish Society for Service had more volunteers than it could use for work on this summer's two projects: renovation of a boys' club house in Pierre, S.D., and an irrigation project at a camp for underprivileged children at Palatine, Ill.

The AJSS was founded in 1950. Since then, it has conducted voluntary work for others in more than a dozen states. It's stated goal is to "enable young people to live their faith by serving others."

The youngsters, both boys and girls between 16 and 19, pay \$175 toward their own expenses — if they can. Participants need not be Jewish, although Judaism is both the motivation and the observance.

Hard work is very much a part of the program. Shovels and paint brushes are the most common tools used. But, time is taken out to also see the neighboring sights and to socialize.

The AJSS is the brain child of Rabbis Ferdinand M. Isserman,

St. Louis; Isidore B. Hoffman, New York; Arthur J. Lelyveld, and a group of laymen. The organization has no paid staff — all work is voluntary.

Only part of the program's expenses are met by the campers' fees. The rest comes from contributions. The address is R o o m 1518, 120 Broadway, New York 5.



CAMP FOR underprivileged kids in Palatine, Ill., is beneficiary of this contingent of young Jewish volunteers.

## JEW PLANTS A "SPY" AMONG CHICAGO NAZIS

CHICAGO (P-O) — Jewish War Veterans here went to the trouble of planting a private detective as a spy inside George Lincoln Rockwell's local unit of the American Nazi Party.

The JWV "spy" was introduced at a dramatic press conference. He wore a mask to conceal his identity — although his name, Herman Hornsby, was freely revealed.

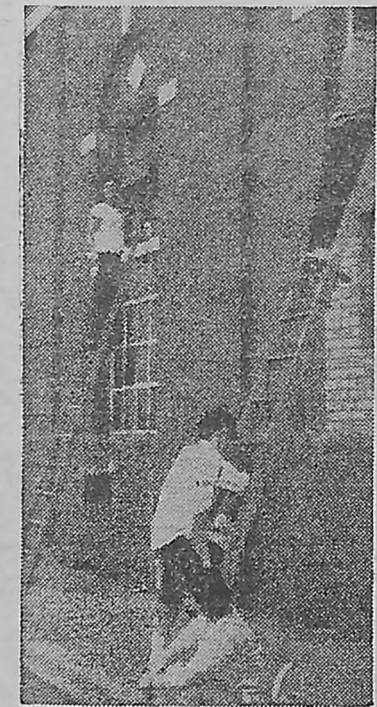
Hornsby sat behind his mask, the Nazis' red, white and black swastika on his arm, and told reporters of his activity inside the

hate group.

Hornsby, not a Jew, told the reporters he offered his services to the JWV after witnessing a JWV demonstration here last year which prevented Rockwell's making a scheduled speech.

What he found, in effect, was a handful of rabid racists who march around in private and salute each other with "Heils."

Hornsby refused to tell reporters whether he had shared the information he gathered for the JWV also with the FBI.



VOLUNTEERS paint boys' club, Pierre, S. D.

## Jews Give Most, Study of Giving to Charity Shows

Jews aren't the richest people in the United States — but they give more money to charity than any other religious grouping.

That's the finding of a University of Michigan Research Study of the patterns of American giving to churches, charities and the needy.

The study indicates that the average American family contributes some \$300 per year.

"Among different religious groups," the researchers report, "Jews give substantially more to religion, to other individuals and to charity than any other group, including Episcopaleans, who have somewhat higher incomes than Jews."

The report adds that, "Both education and age influence giving... Older people give more often than would be expected on the basis of their income and other factors. Among young (under 35) family breadwinners, surprisingly, higher education was associated with lower levels of giving, after other factors were taken into account."

The researchers attribute this to the fact that "newer generations may feel less concern for others," but added: "However, it is equally possible that younger families have more children at home to support, more demands for household equipment, and consequently are less able to contribute."

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# RABBI VISITS NATIVE RUSSIA, REPORTS SOVIET ANTI-SEMITISM

Jews in the Soviet Union "have become a community of whisperers in a kingdom of fear."

The writer is Capt. Joshua L. Goldberg, Chaplain Corps, U.S. Navy, Retired. The publication is the current issue of "Look" magazine.

The Russian-born naval rabbi visited the Soviet Union recently for the first time since he came to the U.S. "When I left Russia in 1916," he says, "Jews were second-class citizens. They lived in restricted areas, could not hold governmental positions, were discriminated against in every field of endeavor."

"But being a Jew under the czars was only a disability — not a calamity."

## Both Secular, Religious

Rabbi Goldberg reports Soviet Jews suffer both secularly and religiously. "There are no Jewish schools, publishing houses, historical research or folklore institutes, although other Soviet nationalities enjoy these facilities as a matter of course."

"Religiously, too, the Jews find themselves at a distinct disadvantage. Other religions in Russia have regained some status in recent years; the Jews still have none."

"The few synagogues in some major cities are too small to accommodate Russia's Jews. The Jews

are afraid to complain, lest they be accused of being counter revolutionaries; afraid to ask for a visa to join families in Israel lest they be accused of participating in Zionist-capitalistic conspiracies; afraid to communicate with relatives in the United States lest they be dubbed potential spies."

Rabbi Goldberg mentions the harassment — and worse — of Jewish intellectuals in the last days of Stalin. That overt anti-Semitism waned after Stalin's death, Rabbi Goldberg notes.

Today's oppression of Russian Jews, he says, is by "the salami method," in which Jews' status is whittled slice by slice. Still, some Jews continue to occupy high positions in the Soviet Union, Rabbi Goldberg adds. But he quotes the ominous statement Nikita Khrushchev is reported to have made to a visiting delegation of French Communists:

## Khrushchev's View

"Anti-Semitic sentiments still exist here. They are remnants of a reactionary past. This is a complicated problem because of the position of the Jews and their relations with other peoples."

"At the outset of the Revolution, we had many Jews in the leadership of the party and of the state. They were more educated, maybe more revolutionary, than the av-



Rabbi Goldberg

erage Russian. In due course, we have created new cadres...Should the Jews want to occupy the foremost positions in the Republic now, it would naturally be taken amiss by the indigenous inhabitants. The latter would ill receive these pretensions, especially as they do not consider themselves less intelligent or less capable than the Jews."

# German Town Rejects Play Celebrating Jews' Murder

DUSSELDORF (P-O) — There'll be no public celebration this year of the 13th Century killing of the Jews of the Bavarian town of Deggendorf near here, reports the London Jewish Chronicle correspondent here.

Catholic Church leaders and Bavarian state officials gave assurances that the suggestion of a local newspaper that an anti-Semitic play which commemorates the 1337 massacre be staged to "enhance" a local festival wouldn't be taken up. The populace has celebrated the first week of October for many years in commemoration of the massacre, which followed alleged desecration by Jews of the local Catholic church. A Catholic monk wrote the play in

1926. The local newspaper suggested its performance this year to enhance the "attractiveness" of the festival.

Both Catholic and Protestant newspapers responded with strong objections to the play. Further, a new edition of an anti-Semitic "chronicle" of the 1337 events has been reported seized and destroyed.

The Chronicle reporter reports the local Catholic church still displays tableaux commemorating the massacre, which resulted in murder of all the town's Jews and plundering of their homes.

Chicago's first brick house was built by a Jew, Jacob Schubert.

# Tel Aviv Red Light Ladies Hitchhike to Ply Trade

TEL AVIV (P-O) — Prostitution has taken a new turn in the Holy Land.

Police crackdowns on red light activities in Tel Aviv have led the ladies to employ new methods to

carry on their trade. Now they hitchhike.

Several of the prostitutes adopted the new technique, reports the Israeli weekly Haolam Haze. Deprived of their former working areas, they took to raising the thumb on roadsides. Most of the girls are known to the police. Some are as young as 16 and 17.

They divided the city into separate sections for each to work, then proceeded to stand on the highways leading out of town to Haifa, Jerusalem, the Negev, etc.

No statistics are available as to the actual number of girls employing the new method.

Police can do little about it, unless the males involved register a complaint — an unlikely possibility, Haolam Haze notes. The girls can always claim they were merely hitchhiking.

However, one driver did admit the truth, and that's how the new technique — not so new in some European capitals — came to light.

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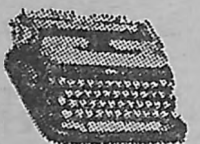
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# BLASTS INTERPOL REFUSAL TO HELP CAPTURE NAZI CRIMINALS

The "reasons" Interpol — the International Criminal Police Organization — gives for refusing to help track down Nazi war criminals are scathingly punctured in World Jewry, monthly publication of the World Jewish Congress.

Writer S. J. Roth notes that Interpol's "preventions of the narcotics and slave traffics, the fight against smugglers, counterfeiters of currency and other criminals have rendered invaluable services to all countries. Yet, this record is marred by Interpol's complete inaction and indifference with regard to an evil that has been termed by leading statesmen 'the greatest crime in human history': the mass murder by the Nazis of millions of Jews and other innocent civilians."

## "Racial Crimes"

Interpol's hands-off attitude is based on its claim that it can't act on crimes that have a "predominantly political, racial or religious character," as its constitution puts it. "The curious and intolerable result," says Roth, "is that any murderer or even thief will be chased by Interpol across five continents — except the Nazi killers of Jews, among them a man like camp doctor Mengele who, by snapping his fingers, sent thousands of Jews, considered unfit for slave labor, into the gas chambers of Auschwitz."

Roth notes that, since Eichmann's capture, the West Germans have "commendably" stepped up efforts to bring Nazi criminals to justice. "But they have had to complain publicly that their attempts to track down escaped criminals have often been frustrated by Interpol's refusal of assistance."

As for Interpol's "reasons," Roth cites numerous precedents in international law which indicate opposite action is in order. "In actual fact, Interpol is bound neither by the terms of its constitution nor by the 1951 resolution of its General Assembly, but simply by their erroneous interpretation on the part of its Bureau," headquartered in Paris.

## No Precedent

Further, "there has never been a case, as with the Nazi criminals, where a criminal has claimed, let alone has been granted, the privilege of political crime because he allegedly acted according to the policies or under the direct instruction of his own government..."

"The fourth term used by Interpol — racial crime — is actually now in judicial practice; it is one of Hitler's bequests to humanity and as such found its way into Interpol's post-war constitution. But if it is to be understood as race extinction, then the Genocide Convention, the international instrument adopted by the United Nations to outlaw and punish this

crime, stipulates explicitly in Article VII — that this crime should not receive protection by refusal of extradition."

Roth concludes: "If Interpol's attitude lacks any legal basis it certainly does not lack undesirable political consequences. First, the Nazi criminals, knowing that the international police network is indifferent to them, will be encouraged to come out of their hideouts and again take part in activities of neo-Nazi movements."

## Reds Right?

"Secondly, the accusations of the Communist world that the Western countries harbor Nazi-Fascist criminals will, unfortunately, be justified in some cases."

"And last, but not least, considering that most of the countries

whose police authorities are members of Interpol have adhered to the United Nations and other resolutions and conventions..., the world will be at a loss to understand why the police should be insensitive to crimes which the governments of their countries condemn."

"There may be some drab countries in Interpol which would not want to see any help given to the apprehension of the persecutors of Jews; there may be some other countries in which such criminals have found refuge."

"But the great majority of democratic countries have a clear duty to uphold their own solemn international obligations and the respect for the principle of fairness and justice of their police."

# PROF. SAYS "EMOTIONALLY ILL" FLEE TO, SUFFER FROM, BIAS

NEW YORK (P-O) — Prejudice and emotional disturbance often egg each other on in a vicious circle of mental deterioration, a Columbia University psychoanalyst says.

Prof. Nathan Ackerman notes that emotionally disturbed people frequently cling to rigid prejudices to fight off mental breakdowns. "But, often, prejudice aggravates the emotional affliction it is meant to relieve," he adds.

The prejudiced party often suffers as much from his bigotry as the object of his prejudice, says Prof. Ackerman. "Clinical obser-

vation suggests that harboring prejudice damages self-respect, induces rigidity, lessens the capacity to tolerate anxiety, weakens the sense of reality and reduces the ability to find new and constructive solutions to pressing problems in human relations," Prof. Ackerman finds.

Prof. Ackerman notes that emotionally healthy people may also have a wide range of likes and dislikes, but usually don't feel the need to fortify themselves by tenaciously clinging to prejudices which tear down other persons or groups.

But people who are emotionally "ill," on the other hand, try to save themselves from cracking up by seeking to destroy someone else. "But prejudice is a feeble barricade," the professor comments. "Since the effort to hold oneself together by degrading another person is irrational, it ultimately collapses like a house of cards."

Prof. Ackerman sees prejudice as exerting a "master-slave" pattern of human relationships, as if the victim existed only to aggrandize the attacker — a pattern in

# COPS HOLD SUSPECTED SYNAGOGUE BOMBERS

By Moishe Matthew

CHICAGO (P-O) — Two youths charged with the bombing of Chicago's largest Conservative synagogue were being held by police this week while F B I agents and military authorities searched for a third, believed to be in the army.

The bomb which exploded last Jan. 11, at Anshe Emet Synagogue on Chicago's North Side, did an estimated \$2,000 damage.

More than 100 windows in the vicinity of the synagogue were shattered by the force of the blast.

The youths, who were identified by police as Paul Muhlig, 19, and Herbert Miklitsch, 17, were implicated by Joseph Filippi, Jr., 16, last week when they were arrested in connection with a burglary investigation.

During the questioning, Muhlig said that if he had to "serve 2 to 5" for the burglaries he would make sure Filippi "went right along" with him.

At hearing this, Filippi's father, Joseph, jumped to his feet and accused Muhlig of bombing the synagogue.

The younger Filippi had told his father about the bombing when it had occurred. The father said he reported the incident to police who picked up Muhlig and Miklitsch for questioning.

They were released by police when they denied any knowledge of the bombing.

A lie detector test given by Filippi last week confirmed his story, police said.

Muhlig then admitted to police that he had been with Miklitsch on the night of the bombing.

After proposing that they "bomb a church" Miklitsch took a lead pipe filled with dynamite out of the trunk of his car and, drove over to Anshe Emet Synagogue.

Muhlig said they went to the synagogue because they had a fight previously in the parking lot during a dance.

Police said Muhlig told them he waited in the car while Miklitsch planted the bomb at the rear of the synagogue.

Miklitsch denied the charge.

Muhlig said that Miklitsch had been gone for a few minutes and shortly afterwards there was a violent explosion and they drove away.

North Side Boys court Judge Francis T. Moran continued the case to Oct. 18, while the third youth, George Szafranowicz, 19, was being sought.

If found guilty the trio will face action under a regulation passed by Chicago's City Council last year which imposes stiff penalties for desecration of houses of worship.

The law was passed after a rash of swastikas appeared on Chicago synagogues as part of the world wide anti-Semitic smearings.

Herman Ehrenberg, the first Jew in Arizona, was a member of the convention in 1856 which had the chutspa to demand that Arizona be separated as a Territory from New Mexico.

## Baptist Who Lost Leg In Repatriation Try Returned To Israel

Dr. Robert Lindsay, the American Baptist missionary who lost his leg attempting to return an Arab youth to his Israeli home, is himself back "home" in Israel.

Dr. Lindsay lost a leg when he stepped on a land mine while returning with a 15 year old former ward who had crossed from Israel to visit his father last Christmas, but was not allowed to return.

Interviewed in his Ein Karem hospital bed, Dr. Lindsay was found by a Jerusalem Post reporter to be "smiling broadly and in high spirits."

Dr. Lindsay, a fluent Hebraist, is chief officer of the Southern Baptist Convention in Israel. He said he attempted to return the boy to Israel because he was being mistreated by Jordanian authorities. The youngster is still in Jordanian hands.

# Chassid Plays Fagin With Sympathy on London Stage

LONDON (P-O) — A Chassidic flavor has crept into the stage portrayal of Fagin, the Dickensian arch-villain, reports the theater critic of the London Jewish Chronicle.

The explanation is that John Bluthal, son of a Chassidic family, has taken over the role in the play "Oliver!" He is a native of Galicia and a graduate of the Yiddish theater of Melbourne, Australia.

He was given a free hand to

play the role as he wished. Rather than copy the portrayal of his predecessor in the role, writes critic Pauline Anthony, Bluthal decided "to create a new Fagin out of his childhood background and this he has done by introducing Chassidic movements, and embellishing the original Bart score with Chassidic nigun."

Bluthal himself says: "I have always felt that this role MUST be played by someone Jewish. Fagin is the one really anti-Semitic character in English literature, and when you have a Jewish character who is a villain, it is very easy for non-Jews with anti-Semitic tendencies to say 'All Jews are like that.' That's why the situation is so delicate."

"What we have done is to turn Fagin into a warm, human character, while at the same time preserving the essentials of the Dickens story."

# CLERGY -- INCLUDING RABBIS -- GET CRACK AT ECONOMICS EDUCATION

An intensive effort is being made to improve the economic understanding of the American clergy, including rabbis.

Latest of the concerted efforts, picking up steam as it moves into its third year and learns to avoid errors such as scheduling sessions during Passover, is the Clergy Economic Education Foundation.

Because of the unfortunate scheduling, only a handful of rabbis have so far taken part during the periods when the session did not fall on major Jewish holidays. But a far larger number may soon be hearing directly from a local professor of economics.

## Playful Setting

That's the way participants in the CEEF sessions are picked: An initial selection by local cleric organizations working with educators in the area, followed up by a formal invitation. The sessions are generally held in sylvan recreational locales, with the participants paying only the expense of traveling to the four-day sessions.

Rabbi Aaron B. Illson, of Pittsburgh's Temple Sinai, is one of the half dozen or so rabbis who have taken part in the CEEF program. He's ecstatic about it. He not only found the basic economics learned during the sessions "an eye-opener," but also reports on an unexpected dividend: "It was a more effective cementing of bonds with other faiths than if it had been called as an inter-faith rally in the first place," says Rabbi Illson of his experiences. In addition to warm relations with his Christian co-students, Rabbi Illson fondly remembers the intellectual stim-



William Haber

ulation of the classes. "It reminded me of my old Yeshiva days," he says.

## ORT Head Lectures

The sessions start out with basic lectures by a staff which includes William Haber, President of American ORT Federation and professor of economics at the University of Michigan.

Then, representative of various special interest groups present their stories. A labor leader might well precede an industrialist; small loan officials vie with bank lending officers as to which best helps the economy; a farm organization spokesman will balance the packing house officials' presentation, etc. The participating clergymen are free to press them all to the clergy's satisfaction. The questioning is close and unsparing, says Rabbi Illson.

The general subjects covered include topics such as Economic Values in a Judeo-Christian Society; Impact of Increased Productivity and Automation; The Price System; Credit; Aspects of the International Economy; Distribution of Income; and, Economic Policy and the Clergy.

The program was set up under the auspices of the adult education division of Purdue University. Major sponsors include the AFL-CIO, National Association of Manufacturers, American Petroleum Institute and the American Iron and Steel Institute.

## Others Do It, Too

The CEEF hopes to take its place alongside the Danforth Seminar, a joint economic education program of the Harvard Graduate School of Business and the Harvard Divinity School.

Many other attempts to "educate" the clergy deserve the qualifying quote marks, according to rabbinical survivors of them. The National Association of Manufacturers, particularly, has spectacularly failed in some of its more blatant attempts to "indoctrinate" the clergy, rabbis who have been exposed to the abortive efforts told POST and OPINION.

A magazine the NAM publishes specifically for clergy, "Partners," gets about the same low rabbinical estimation.

Labor isn't quiescent, either. Thus, at least one rabbi reports having received a specially published presentation of the International Union of Electrical Workers' views of automation and its perils.

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# LOOK! here's your KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

## Tea-Time Tidbits to Tantalize Tea Tipplers

By Sarah Lieber

Many thanks to the readers who have written me. In answer to Mrs. Rhoda Udinsky of Atlanta, and to others, I have to say that



Sarah

there is no compilation of my POST and OPINION columns or recipes. I use many sources for these recipes. The "schmoos" is my own. The only way I can suggest that you keep up with your favorites, is to do exactly what I do. That is, to clip, file and save recipes as they appear in this column, in other newspapers and in magazines. Those which sound inviting I try. Once in a while I go through the lot and discard the ideas which on

second thought seem inappropriate to my needs, and those which do not turn out well upon testing. For this I keep both a file box, for frequently used recipes, and an accordion file for future references. I suggest that you work out your own method. So many readers write to ask me to send them copies of recipes they have lost or mislaid. I wish I could carry on individual correspondence. Time, and press of other obligations makes this impossible. When a request reaches my desk repeatedly from a number of readers, I try to repeat the recipe in a column.

The custom of tea drinking is an old one. And most of us know how to prepare a pot or a cup with tea leaves or tea bags, or even the new instant variety. But we usually serve it in the same old way. Why not try a new version, with rock candy, honey or maple syrup as sweetener? A

whole cinnamon stick, lemon wedges studded with cloves, mint candy sticks for stirrers, all can lend enchantment. Below are some maicholim which are good with tea when you entertain.

### TEA WAFERS

One-third cup margarine  
Two-thirds cup sugar  
¼ tsp salt  
1 egg  
3 tbsps instant tea  
One-third cup sifted flour  
¼ tsp baking powder

Cream together margarine, salt and sugar. In a separate bowl beat egg and instant tea together until the tea is dissolved. Stir into creamed mixture. Sift together flour and baking powder. Add half to the creamed mixture. Stir until well blended. Add remaining half of flour. Refrigerate 3 to 4 hours. Roll out half of dough at a time, keeping the rest under refrigeration. Cut into fancy shapes or squares. Bake on ungreased cook-

ie sheet 8 to 10 minutes at 350 degrees. When cool, frost with a lemon glaze prepared by blending enough lemon juice into sifted confectioners' sugar to make a spreading frosting.

### ALMOND COOKIES

1 cup margarine  
1 cup sugar  
2 egg yolks  
1 tsp almond extract  
2 cups sifted flour  
1 cup chopped almonds  
Cream the margarine and sugar and beat until light and fluffy. Add yolks and almond extract and blend thoroughly. Add sifted flour and chopped almonds. Mix well. Form dough into 1 inch balls. Place on ungreased cookie sheets. Press down with a fork or bottom of a glass to form cookies, about ¼ inch thick. Bake 15 minutes at 325 degrees. Cool on a wire rack. Frost if desired, or garnish with a half blanched almond on the top of each cookie, or with candied cherries.

### SESAME TWISTS

4½ cups sifted flour  
2 tps baking powder  
½ tsp salt  
1 cup margarine  
1¼ cups sugar  
2 eggs  
Two third cup sesame seeds, toasted  
½ tsp grated lemon rind  
2 tbsps water  
2 tsblsp lemon juice  
Sift flour, baking powder and salt together. Set aside while creaming margarine and sugar together until fluffy. Beat eggs into creamed mixture. Stir in one-third cup toasted sesame seeds and lemon rind. Add flour mixture alternately with water and juice mixed. Divide dough into 8 equal parts. Roll each into a strip 24 inches long. Cut into 6 pieces. Along one side at ½ inch intervals cut slits half way through each piece of dough. Coil the ends toward the center of the uncut side. Place

on ungreased baking sheets. Sprinkle with remaining sesame seeds. Bake 10 to 12 minutes at 400 degrees. Serve hot or cold.

### GINGERSNAPS

2 cups flour  
1 tbslp ground ginger  
2 tps baking soda  
1 tsp cinnamon  
½ tsp salt  
¾ cup shortening  
1 cup sugar  
1 egg  
¼ cup molasses  
Sift together all dry ingredients, except sugar. Set aside. Cream shortening and sugar together until light. Add egg and molasses. Blend well. Gradually stir in dry mixture until a rather stiff dough is formed. Form balls of dough by rolling in palms of the hands. Roll balls of dough in granulated sugar and place 2 inches apart on ungreased baking sheets. Bake 12 minutes at 350 degrees or until the tops of the cookies are rounded and crackly. Cool on racks.

### A WORD TO THE WIVES

The people at the Tea Council suggest that you use freshly boiling water, a heated pot and plenty of tea for that heady brew. And somehow, I've always felt that tea tastes best in a china cup, preferably the thinnest kind available. And served with a bit of ceremony as fits an elegant refreshment.

Over 150,000 New York City children attended Jewish schools during the past year, announces the Jewish Education Committee. Most attended elementary schools, although the high school enrollment raked up a 12 per cent share of the total, up from last year's 9 per cent.

Stephen Samuel Wise was born in Budapest on St. Patrick's Day in 1874.

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# Bitter Sephardi - Ashkenazi Split Seen as Sign Israel to Separate Church, State

Growing influence of the Sephardim augurs ultimate separation of church and state in Israel.

That's the speculation of Robert Gamzey, editor of the Intermountain Jewish News (Denver) on return from his most recent trip there.

Gamzey spent some time with David Sitton, chairman of the Council of the Sephardic Community of Jerusalem. "In the Diaspora, Jews fight for separation of church and state," Sitton noted. "Why not here? In a few years, Sephardic rabbis will fight for separation of religion and state in Israel."

Sitton bitterly attacked the Sephardic Chief Rabbi, Itzhak Nissim. He charged the Religious Party with "taking a Baghdad merchant and making a chief rabbi out of him to use as an instrument against Ben-Gurion. The entire Sephardic organization is against Nissim."

## Sephardic Majority

And, Gamzey notes, Sephardim now constitute over half Israel's population.

Sitton is editor of the newly established Sephardic community newspaper, Ba Ma Arah ("In the Battle"). In his conversation with Gamzey "he was particularly bitter about Chief Rabbi Nissim's free wheeling issuance of 'cherem' or blacklist against the following: 1 — milk from pig-raising kibbutzim; 2 — American-Israel Paper Mills of Hadera for Shabbat operations required by maintenance of continuous paper rolls; 3 — Inter-marriage of Indian Jews from the B'nai Israel sect with other Jews."

Gamzey adds that "Sitton verified our information that Sephardic rabbis are more liberal and tolerant than Ashkenazic rabbis. He said the Polish ghetto ruled by Ashkenazic rabbis was closed in, compared with the open way of life of Jews in the Moslem world."

"He said the Arab neighbors exercised greater influence upon the Oriental Jewish communities than did the Polish Catholic neighbors upon the Ashkenazic ghettos."

## Not All Agree

But not all Sephardic rabbis agree with Sitton, Gamzey adds. Thus, the Religious Party newspaper has commented: "A religious regime in Israel would prove that the Sabbath does not interfere in any way with the economic development of the State and indeed contributes to its moral strength."

Gamzey reports that "the non-

religious sentiment is inflamed by specific acts of repression or outbreaks of violence attributed to the ultra-orthodox Neturai Karta." He quotes the newspaper columnist who commented: "It might be a good idea if those who throw stones were to put some of their apparently surplus energy into creating sympathy for the values they hold so high among those whom their present attitude is driving further and further away from Jewish religious observance."

Some American rabbis disagreed with Gamzey. He tells of the conversation with Orthodox rabbi Raphael Grossman of New Jersey who said, "Israelis need the synagogue

to immerse themselves in the totality of Jewish living. Otherwise, Israel has no purpose."

## Israelis More Liberal?

Rabbi Grossman also suggested that "American Orthodoxy has much to offer the Israelis. We can offer them a religious tradition free of dogma and clearly liberal."

Not so, retorted Rabbi Emanuel Rackman, past president of the Rabbinical Council of America. Rabbi Rackman "said the Israel rabbinate displayed more liberality in legal interpretations than U.S. orthodox rabbis, whom he accused of standing still on modernization of Tora law."

# Purpose And Deed Eliminate Old Age Henrietta And Historian Hailed by Helen

By HELEN COHEN

Last week we were talking about older folk who didn't seem to notice that their 65th birthday had come and gone, and they were supposed to sit back and vegetate. I had more examples for you but my space ran out, so I'm back today to tell you about two more who didn't let the calendar stop them either.



Helen  
One is Henrietta Szold.

## New Journal Appears, "The American Rabbi"

A new national magazine, "The American Rabbi," is serving as a forum for all three main branches of Judaism.

It is being published under the direction of Rabbi Harry Essrig, former Regional Director of the Union of American Hebrew Congregations and spiritual leader of Temple Emanuel, Grand Rapids, Mich.

The journal's official purpose is to "serve as a forum for the American rabbi; further the avenue of communication among the leaders of the three branches of Judaism; encourage the rabbi's role as a preacher; and as a scholarly exchange center for sermons and other clerical educational thoughts."

The editorial board consists of rabbinic representatives of Reform, Conservatism and Orthodoxy.

Managing editor is Werner Veit, who is Sunday Editor of the Grand Rapids Press. Subscription price for the eight annual issues is \$7.

Rosa, Louisiana, is a town in St. Landry Parish named for Rosa Godchaux — member of the pioneer sugar-growing Jewish family.

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**AALEPH**

I've had the feeling lately that Hadassah is rather idolizing its founder, but after listening to a brief resume of her life at our opening luncheon last week, I can't say that I entirely blame Hadassah.

Based on the new biography commissioned by the organization in honor of the centennial of Miss Szold's birth ("Woman of Valor" by Irving Fineman) the story unfolded at the luncheon revealed a devout and loyal Jewish woman as well as a brilliant scholar who at the age of 48, in 1908, was to take an extended trip abroad with her widowed mother (she herself had never married), including a tour of Palestine. There, seeing poverty and disease, Mama Szold pointed out to Henrietta, "Here is work for you."

At 48 her life's work began in earnest. She eventually moved to the Holy Land, there to work and struggle and face countless hazards, until at 73 she decided she was weary and homesick for the land of her birth, and that it was time to pack up and go back.

But it so happened that her 73rd year coincided with the year 1933 and Hitler's Germany. Miss Szold unpacked her bags and remained. Three times, in 1933 and 1934 she went into Nazi Germany to snatch young innocent children out of death's reach. For ten more years, until her death at 83, she kept at her task.

Youth Aliyah, the going up, the redemption, of young lives, was Miss Szold's offspring. (This year saw the 100,000th child brought to Israel through Youth Aliyah). And

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# Judaica Expert Clarifies Historical Find's Meaning

ROME (P-O) — A new reminder of Jewish missionizing in pre-Christian times was dug up, literally, near here.

Archeologists have found remains of a Jewish temple at ancient town of Ostia, which served as Rome's seaport. A New York Times report that the find is the first evidence of so early a Jewish colony outside Roman Palestine is disputed by Judaica authority Dr. David Neiman.

The New School for Social Research teacher points out that a Jewish community is known to have existed in Rome itself as long ago as 170 B.C.E., "if not earlier." Dr. Neiman does agree that the

new find is in line with belief that Jews in pre-Christian times did proselytize outside their faith. He says Jewish missionizing was in accord with the Hellenistic spirit of the age, in which non-Hellenes were constrained to defend their beliefs against the Greeks' materialistic concepts. The defense automatically led to a measure of missionizing.

But then came the Christian era, and, later the Moslems, both of whom banned Jewish missionizing. Anyway, Dr. Neiman points out, Jews have never felt the necessity to missionize that Christians profess for the simple reason that their teachings are that non-Jews, too, are in line for "salvation" — while the Christian belief is that one must profess it to be "saved."

Even what Dr. Neiman describes as the Jews' "mild" missionizing got them into trouble in Roman times. A 139 B.C.E. order called for their expulsion. Dr. Neiman believes that, instead of being physically removed from the settlement in Rome — or the newly found one in Ostia — that "they simply shut up."

The Ostia find is a temple archeologists describe as being of "important proportions" and of "excellent workmanship." Its size and workmanship are said to be indications that the contemporary Jewish community was both large and prosperous.

Although the temple's remains were found some months ago, news of the find was held for a dramatic disclosure during High Holy Day services by Rome's Chief Rabbi, Dr. Elio Toaf.

"Time" magazine, which reviews this new volume and tells us something of the author's life and philosophy, calls volume seven one of his best efforts. I repeat, 75 years old and some of his best work comes off his pen. "Time" also reports that Durant, whose early work, "The Story of Philosophy" has sold 3 million copies since 1926, left the Roman Catholic Church in his 20's and considers himself an agnostic, which should make him feel quite at home with a considerable number of our co-religionists.

Durant, reveals "Time", reads 500 books for every volume he turns out, writes 1000 words a day,

finishes a book in about six years, looks forward, if he is given the years, to retiring at 80. His only general conclusion in his long contemplation of civilization: "The world situation is all fouled up. It always has been. It always will be. I see no reason for change". (Well, don't jump on him. He just reports the facts; he doesn't make them.)

And besides I'm prejudiced in his favor. Listen to his views, this diligent, productive historian, on one of my pet peeves: "I think cocktail parties are one of the things Americans should be particularly ashamed of — such a waste of time and liquor".

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## ADL Tour for Germans Seeks to Show How to Lick anti-Semitism

NEW YORK (P-O) — A group of Germans is getting a first-hand look at life in America — thanks to a Jewish organization.

B'nai B'rith's Anti-Defamation League is sponsoring the tour of 10 West German youth and community leaders of seven U. S. cities.

They're here to return the visit last year of 10 B'nai B'rith members to Germany.

All the Germans are under the age of 40. They include clerics, educators, social workers, a government official and even an Army lieutenant.

The Germans are being given an opportunity, says ADL National Director Benjamin R. Epstein, to "learn how Americans, as private citizens, organize and work together in behalf of their democratic beliefs through civic organizations ranging from parent-teacher association to civil rights groups."

"This system has been our great bulwark against anti-Semitism that has plagued Germany in the past."

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## CONSUMER PARTISANS CASTIGATE ISRAELI BUSINESS PRACTICES

Caveat emptor in Israel? Quite a bit, a Jerusalem Post survey indicates. But there's vocal, vigorous effort to get Israeli merchants to change their ways.

The Post quotes Mrs. Irma Polak, chairman of the Consumers' Association: "With certain notable exceptions, business ethics are virtually non-existent."

Mrs. Polak blames a lack of professional salesmanship. She says "qualifying for a license to operate a shop does not involve any understanding of the goods sold or of dealing with customers. Generally, licenses are issued to social cases who are unfit physically or psychologically to deal with merchandise."

Mrs. Polak snorted that appeals for higher governmental licensing standards were rebuffed with "an answer that it is difficult to introduce reforms because shopkeepers and salesmen have families to support."

### Profit — and Service, too

The Post also queried the head of the Better Business Bureau, Max M. Clyman. Israel's BBB, the Post says, has a "basic belief... that the businessman exists in this world not only to make a profit but also to serve the public, and that it is possible to establish high ethical business standards voluntarily, just as in the professions."

But now, Clyman thinks, "there is a lack of appreciation of the importance of ethical standards in business to be found in quite wide circles. By and large, the standard of business ethics is not so low, but there is a lack of understanding of the need for what you might call statesmanship in business. The businessman doesn't realize that his position in society depends on the relations he builds up with his customers."

### Cowed Customers

Clyman thinks part of the trouble could well be Israel's seller's market, in which — as the Post puts it — "the cowed customer has not yet learned to protect himself."

Speaking for the businessmen was David Schiffman, General Secretary of the Merchants' Association. He contrasts the Israeli with a Western background, who expects to pay a fixed price, with the Oriental immigrant, who is used to haggling over prices. "These different philosophies affect all commercial transactions in the country and lead to innumerable misunderstandings and resentments."

Israel has a law requiring that price labels be attached to articles for sale. But it's honored mainly in the breach, Clyman and Mrs. Polak say.

### An Eye on Hucksters

Also, Clyman and Mrs. Polak are keeping a sharp eye on advertising claims. Mrs. Polak cited a variety of foodstuffs, the majority of which didn't live up to claims for them touted in advertisements.

Schiffman told of another difficulty Israeli merchants encounter, as reported by the Post: "The public...buys freely from peddlers who do not comply with any provisions as to sanitation, cleanliness, comfort or service, let alone price marking. The shopkeeper goes to great effort and expense to provide optimal conditions, but the housewives — even those from the West — seek sidewalk bargains."

### New Israel Travel Guide

Full details in 184 pg. 70 sections important information you need. Publishers—J. FOLTY & CO.

1 Helene Hamalka St., Jerusalem will mail direct your copy on receipt of \$1.20 by surface mail, or \$1.80 by air mail. From Contents: Time tables, coming events, currency & customs regulations, exchange, postal, hotel rates, Israel's archeology, history, geography.

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## Shortage of Jewish Foster Homes in L.A. Decried by Area's Child Welfare Agency

LOS ANGELES (P-O) — Will Jewish children have to be placed in Christian foster homes because there aren't enough Jewish foster homes?

This is the question raised in a letter from the Child Welfare Services, reprinted in a recent issue of Los Angeles' Anglo-Jewish weekly Heritage.

The letter, addressed to Orthodox Rabbi Simon A. Dolgin, pointed out that the "lack of Jewish foster homes is now very severe. Rapid action is necessary."

Director of Child Welfare Services in Los Angeles, Harriet C. Erickson, added that "foster home placement is not permanent and so is different from adoption which

is permanent."

The welfare service agency pays for the board and care of the child, she wrote, while he is in the foster home.

"As a matter of agency policy," she continued, "we always try to place a child with foster parents of his own religion. In other words, a Jewish child is placed in a Jew-

ish foster home, if possible."

In her plea to Rabbi Dolgin, Miss Erickson stressed that because there is presently an insufficient number of such foster homes, "we need your help in assuring that we can put Jewish children in Jewish homes."

She asked that this issue, which "concerns the spiritual well-being of many Jewish parents and their children," be brought to the immediate attention of the rabbi's congregation.

If Jewish foster homes are not found soon, "many children will have to be placed in a non-Jewish foster home against the wishes of their families."

### Israeli Girl Turncoats Serve Cairo Propaganda

Egyptian propagandists are having a field day with two Israeli girl renegades.

Of North African origin, the two girls crossed the border into the Gaza strip. Their names are Lilian and Jannete Fadel.

The largest Egyptian weekly, "Aher Sa'ah," has published pictures of the girls in Cairo, and quotes their stories of "poverty, discrimination and prostitution" in Israel.

They've also appeared on the Egyptian radio to describe their former "life in Hell," and to encourage other Israelis to follow their example, reports the Israeli newspaper Maariv.

### JNF Milestone: It's 50 Millionth Tree

JERUSALEM (P-O) — It's finished planting its first 50 million Israeli trees, the Jewish National Fund proudly announces — with the promise added that the second 50 million will be planted "in a far shorter period" than the first 50 million.

Over seven million trees were planted in the last year alone, JNF announced. The biggest single plantings during the past year with 300,000 to over half a million plantings at each, were in the Biriya Forest in Upper Galilee; on Mt. Gilboa, in the Menashe Forest on the Samarian Hills, and in the Shaharya Forest near Qiryat Gat in the Lakhish development region. From 100,000 to 200,000 trees were also planted in each of 17 other sites, five in Galilee, four in Samaria, seven in Judea and one in the Negev.

## IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

Monday, Oct. 16, 8:30 p. m. — Guest lecture by Rabbi Walter Plaut, Freedom Rider. Congregation B'nai Jeshurun, 270 W. 89th St.

Thursday, Oct. 19 — Presentation of Human Rights Award to labor leader Jacob S. Potofsky at annual dinner, Hotel Pierre, by Joint Defense Appeal. The dinner will climax a campaign to raise \$6,100,000 on behalf of American Jewish Committee and Anti-Defamation League.

Sunday, Oct. 22 — An evening of folk songs by Rabbi Shlomo Carlebach, just returned from Israel-Europe tour. Also "soul songs, mystical musicale." Town Hall. Admission: \$2 to \$3.50.

Thursday afternoon, Oct. 26 — Harvest Luncheon of Women's League for Israel, Hotel Astor.

Featuring a "fashion musical." Tickets: Circle 5-8742.

Thursday, Oct. 26 — Opening of 39th annual National convention of Agudath Israel of America, Greenfield Park. Through Oct. 29. Highlight to be controversy over orthodoxy. Information: Worth 4-1620.

Friday, Nov. 10 — Address by Prof. Irwin Goodenough, Yale, on "The Separation of Christianity from Judaism." Evening. Union Temple, 17 Eastern Parkway, Brooklyn.

Friday, Nov. 10 — Opening of United Jewish Appeal's second National Young Leadership Conference. Waldorf-Astoria. Mainly for 25 - 35 age group. Through Nov. 12.

Sunday evening, Nov. 26 — Pres-

entation of 10th Histadrut Humanitarian Award, to Sec. of Labor Arthur J. Goldberg, Waldorf-Astoria.

"The bridge that couldn't be built," the world-famous Golden Gate Bridge, was one of 500 bridges all over the world designed by Cincinnati-born Joseph Strauss.

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Director wanted for Midwest Metropolitan office, Jewish service organization. Furnish experience and education resume. Write Box 233C, The National Jewish POST and OPINION, Suite 602, 72 E. 11th St., Chicago 6, Ill.

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## NEW YORK VISITORS GUIDE

### Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St. NYC 21, YU 8-8400.  
American-Israel Cultural Foundation 2 W. 45 St. NYC 36, OX 7-4030  
American Red Mogen David Supporting Israel's Red Cross 225 W. 57th St. NYC 19, PL 7-1627  
Anti-Defamation League of B.B. 515 Madison Ave. NYC 22  
Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300  
Herzliah Hebrew Teachers Institute 314 W. 91 St. NYC 24, TR 7-4885  
Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750  
Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300  
Kashruth Supervisors Union 205 W. 14th St., AL 5-7330  
National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450  
National Council of Young Israel, 3 W. 16

St., NYC 11, WA 9-1525  
Poale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816  
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11, WA 4-7940  
Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647  
Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100  
United Zionist Revisionists of America, 55 W. 42nd St., NYC 36, PE 6-0332  
Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

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# Who's Protecting Aramco?

Who in the Jewish community is protecting Aramco? The Brown and Williamson Tobacco Co. in Louisville has had its products boycotted by Jewish smokers for several years now. Brown and Williamson, if the records will be checked, will be found to have made contributions yearly, as they do to all local charities in Louisville, to the United Jewish Appeal. This contribution running into several thousands of dollars goes to the Louisville United Jewish Campaign.

Yet Aramco, whose violation of common American concepts of fair play is much worse than Brown and Williamson, seems to have escaped any reaction from the Jewish community. Aramco will not employ Jews, and asks the question of religion on its employment applications. It is up before the New York State Commission Against Discrimination because of its employment practices.

We are sure Aramco has its problems. The Arab states, where its vast oil holdings are located, have dictated this discrimination against Jews.

But is Aramco being supine in yielding? Egypt seems not unwilling to permit Liz Taylor to film "Cleopatra" on her soil, even though it has declared her and her films previously persona non grata because she buys Israel bonds and is married to Eddie Fisher.

Just as the U. S. and its fearful handling of the boycott against American Jews, Aramco also has refused to face up to the Arabs.

What would the Arab countries do with their oil if Aramco didn't market it for them? Russia now exports oil, so she and her satellites have no use for it.

Aramco is made up of a number of American oil companies, whose gasoline is used to fill up cars of readers of The Post and Opinion. We don't know who is protecting Aramco but we hope to smoke them out by this editorial.

Next week we'll tell you what American oil companies are part of Aramco.

## The Bar Mitzvah Parents

The bar mitzvah (bat mitzvah too) has such a hold on Jewish life that it constitutes for most Jews the sole reason for synagogue attendance other than the high holidays.

The preparation of the bar mitzvah is often a year-long period of study for the youngster. But for the parents, the religious experience in only the one day.

Why not then ask the parents to attend a regular bar mitzvah class for three months prior to the occasion, with attendance at services for the three months required.

In other words, the suggestion here is that we take a strong point in modern Jewish life and use it to build on.

At one time, any youngster who could say the blessings and read his maftir could be bar mitzvah. Today, in most communities, he cannot be bar mitzvah unless he's attended a Hebrew school for four years. In some communities, this period has been stretched to five.

The same kind of insistence that the ignorant (Jewishly) parents come to the fountainhead of their Judaism to learn about it can be made to work.

This recommendation goes back to our view that Jews need to be told what they must do to be a Jew. They are waiting for someone to lay the law down to them.

We have an idea that our rabbis would be the most surprised body in the Jewish community if they began to dictate instead of following the wishes of their members.

## The NATIONAL JEWISH POST and OPINION

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Friday, October 13, 1961

## The EDITOR'S CHAIR . . .

When we wrote that no one had called a spade a spade in regards to the inability of the Jewish community to do a job with our young people on the college campus, we were not entirely correct.

Rabbi Maurice Goldblatt has sent us a copy of a session at the convention of the Central Conference of American Rabbis this summer, which concerned itself with our college youth.

The papers did a fine job, as you will see from the quotations below (We didn't quote from Rabbi Robert P. Jacobs and Rabbi Albert M. Schindler, but this was because of our space problem.) Yet the Jewish community still seem unaware of the seriousness of the situation.

Rabbi Schindler told of the Rabbi of Temple Israel of Lawrence Long Island (Rabbi Judah Cahn?) who "actually travels to a number of campuses each year to visit with his students."

Today's rabbi usually has the respect of the college student in his congregation. He's the leading Jew who preaches equality for the Negro, the strengthening of the UN, and extension of justice in our society. The rabbi has this respect, even though his religion doesn't.

In any event, this may be an answer. At least it is the beginning of what is needed — experimentation so that the problem can be met and solved, at least partially.

We have these cavalades in which rabbis visit distant cities to preach their brand of Judaism to congregations of their same beliefs. Why not cavalades to our college campuses?

As for what Rabbi Cahn does, this can be emulated by every rabbi.

Everything the youngster on the campus believes in, is imbedded deeply in Judaism. Only the youngster doesn't know this. If he believes in the rights of labor, this is a Jewish concept. If he believes in equality for the Negro, this is a Jewish concept. And so on down the line. Not every moral concept in our society can be traced back to Judaism, but when it comes to matters of ethics, you can almost use the word "every".

This is the paradox of Jewish life.

The American Jewish college youngster is rejecting the one religion that embodies every precept which he considers the best in modern civilization.

What alienates the young Jew is the artificiality and hypocrisy of Jewish life as he sees it, even in his own home.

The rabbi visiting the campus would get an unexampled opportunity to talk to his youngsters in a face to face confrontation which could make a tremendous difference.

We should mention another project referred to by Rabbi Schindler. This is Rabbi Dudley Weinberg's attempt to meet the needs of the situation. Every June he holds an institute for his Jewish college youth. This too is a valuable contribution, and deserves emulation.

We promised some excerpts from the papers delivered at the CCAR by the Hillel Rabbis. Well here are enough to show you that the Hillel rabbis know the problem, and are trying as best they can to meet it:

### Rabbi Alfred Jospe

Virtually all studies confirm an assumption we have been making for several years. Most American Jewish students today affirm their Jewishness without noticeable embarrassment or self-consciousness. We do no longer have that terrifying hemorrhage of Jewish loyalty among our students of which Abe Sachar spoke twenty-five years ago, that outright defection which rejected Jewish identity as something meaningless, parochial and anachronistic and threatened to sap the strength of the Jewish community. Some escapist are still around, but most young people are accepting the fact that they are Jewish. There is little flight from Judaism now other than what a colleague once defined as the normal adolescent break-away excursion...

However, if being Jewish is no longer a problem for many students today, it is no challenge to them either. The values which are normative for most Jewish students, are not the values of Jewish life but the hierarchy of Anglo-Saxon values which are dominant in their campus society. Being Jewish is simply a condition of their lives, or as David Boroff put it, "a rather small fact which is kept tidily in its place." Often it is merely a complex of consumption habits rather than a reasoned system of values. For many students, though certainly not for all, Judaism is primarily the context of their social location. It is not, or not yet, and may never be, the context of their religious, cultural, and spiritual location. Hence one of our greatest Jewish problems today may well be the fact that many young Jews have no Jewish problem at all...

During his college years, the student tends to lose not his religion but his childhood notions about religion. Thousands of students enter our universities every year with a "pediatric" Judaism, with religious notions which were arrested on the 8th or 9th grade level of intellectual development but with scholastic records which permit them to matriculate in an institution of higher learning. It is this kind of naive religious notion that evaporates under the pressure of mature intellectual challenge on the college level. Many students feel unable to retain their childhood religion without doing violence to their sense of intellectual integrity. In the collision between Genesis and genetics, Genesis is liable to lose out among many college students.

The process probably begins in high school but is frequently completed in college. As one of the students at Harvard put it: "After a few years at Harvard, faith becomes irrelevant." The

same happens elsewhere. One of our Counselors wrote us not long ago: "As a teacher of freshmen, I know what a shock it is to their ideas and value system to meet the Greek mind of Periclean Athens in juxtaposition with the rabbinic mind of the Sunday school. The first impulse of the student is to jettison the rabbinic system. It is a painful experience as I well remember from my own youth..."

Hence we tested, among other factors, the Jewish knowledge of an entire Jewish freshman generation at three schools — the knowledge they brought along as they entered school. The findings will hardly surprise you. There is a shattering amount of Jewish illiteracy. It is a depressing indictment of the failure of Jewish education at home and on the pre-college school level. We asked, for instance, "What festival do we customarily associate with the name of the Macca-bees?" Only 17 per cent of nearly 400 incoming Jewish freshmen at the three schools were able to identify Chanukkah correctly. We asked the same group to name any three Hebrew prophets. At one of the schools, 16 per cent could answer the question, at the other two schools 11 per cent and 14 per cent respectively. Only 13 per cent of the freshmen in the Midwest could identify the Shulchan Arukh in any way, for instance, as a source of religious law for traditional Jews, though I should add that the percentage was considerably higher at one of the New England schools.

These are some of the facts and observations which emerges from our data. I am sure you can add numerous details from the wealth of your own experience. The facts are hardly new or surprising to those of us who have worked in the campus milieu for years. Nevertheless, they underscore certain aspects of the problem which, in conclusion, may merit restatement.

We must approach the questions of Jewish life on the campus with a sense of realism and an understanding on the complexity of the issues. The Jewish experiences which campus agencies such as the B'nai B'rith Hillel Foundations can provide even under the best of conditions and circumstances are rarely sufficient to thaw out Jewish values so that they will not remain frozen on the Sunday school level, and to develop a college approach to Jewish life which will produce adequately informed and deeply committed Jews. We do not possess any spiritual penicillin or educational miracle drug to remedy in a brief span of extra-curricular activities what has been neglected in the first seventeen years of a young person's life.

### Rabbi Maurice Pekarsky

There are indications that some students are now making the effort. I don't mean to suggest that there is a rush to study Torah. But there are students — their numbers, I dare say, are increasing — who want to find the meaning of Jewish religion beyond the clichés and superficialities of Sunday School, confirmation and bar-mitzvah orations. There are serious and concerned young men and women who are eager for a first-hand contact with a biblical text. Some go so far as to ask for a naked text, so to speak, unadorned and, unapplied homiletically. They want to discover for themselves the living faith as implied in Scripture. Most students who come to lectures, discussions or courses in Jewish religion still confess to just an academic interest in the subject matter. But as you listen to their questions you cannot help but feel that more than academic curiosity brought them to the lecture hall. They seem to seek an answer to some deeply felt personal questions; they are probing the meaning of the perennial concerns that trouble the heart and mind of growing and thoughtful young persons...

Even for those who have some knowledge of Jewish religion — and most Jewish students, as Dr. Jospe's study indicates, do not — Judaism, as idea or as experience, presents no challenge. It offers them little guidance or direction. It sets no goals which have a claim upon their hearts and minds and define the unique insights and ways of Judaism. There are thousands of young Jews who belong to synagogue organizations, and to Hillel Foundations. What does membership in these groups mean to them? Most of them exhaust their Jewish interest in attending meetings, running for office, rushing from one committee room to another, playing ping-pong and eating bagel and lox. If I may digress for a moment, I should like to recall for you that bagel and lox is not a food: it is a concept, an American-Jewish concept, a way of Jewish living that seems to exhaust the "religious" identity of large numbers of Jews. This applies to students as well...

The obstacles loom too large. What they know of Jewish religion is the one-dimensional, organization-minded and earthbound Jewish religious culture of today. Contemporary Judaism, in its different versions, does not, as they see it, address itself to their ultimate concerns, their human predicament, their deepest needs. It tries too hard to be relevant. It is too much concerned with the world and the Jews, too little with the agencies of persons, lonely, confused and rootless. It is too much preoccupied with the social facts and factors of contemporary society. It is too far removed, in faith and form, from what they dimly feel religion should offer.

Perhaps if they knew more about Jewish tradition in different times and places, its historic spirit and structure, they might not be so easily alienated by contemporary distortions of a great tradition. But they know too little. Their Sunday and Hebrew school training, as they recall it, (Continued on next page)



## POEM IS TURNING POINT IN SOVIET ANTI-SEMITISM

## Soviets Make History With Pro-Jewish Poem

A recently published short poem in Russian, by a young man in his twenties, marks a turning point in the current debate about anti-Semitism in the Soviet Union. The poem, entitled "Babi Yar", was printed in the "Literary Gazette" of Moscow, in the issue dated September 19 — significantly enough, the eve of Yom Kippur.

Until September 19, it was always non-communist foreigners,

Jews and non-Jews, who made the open allegation of the existence of anti-Semitism in Russia, winked at or abetted and, in some degree, even encouraged, by the Soviet authorities. The Soviets always denied it. No man in Russia openly admitted the charge — until the publication of that poem.

From now on, there are Russians who admit it and denounce it, and there are Russians who deny it. The problem of anti-Semitism has now become a topic of internal debate in Soviet Russia.

The author of the poem, whose name is Eugene Yevtushenko and who is currently the most popular young poet in Russia, clearly states there is anti-Semitism and vehemently protests against it. The editor of the publication and his editorial committee must have known what they were publishing. If there is any party commissar in the

composing room or in the proof-reading department, he let it pass. On the other hand, another publication, "Literary Life," attacks the poet for "purposely shutting his eyes to the fact that the Russian authorities have always been the foes of anti-Semitism."

Thus, as the result of the slow liberalization of the Soviet regime under Khrushchev, Russia is back where she was under the Czars, where some non-Jews condemned it and yet others minimized it. Many of the intellectual leaders of the first group — famous authors like Maxim Gorki and Leonid Andreyev — felt so strongly about the matter that they identified themselves emotionally with the Jews. Yevgheni (Eugene) Yevtushenko, the author of the poem of 1961, has revived that tradition. He has also revised the tradition of civic courage which was quite strong under the Czars but which Stalin managed to suppress entirely by the brutality of his methods and the efficiency of his brainwashing.

"There is no Jewish blood in mine," says the author of himself, yet so strongly does he feel about the tragic fate of the Jews that he feels he is as old as the Jewish people, imagines himself wandering through ancient Egypt (or did he mean the desert?), imagines himself to be Jesus bleeding on the cross, Captain Dreyfus, Anne Frank, or a Jewish boy in Bialystok covered with blood from the trampling of drunkards smelling of garlic and yelling "Kill the Jews and save Russia," or one

of the thousands of old men and young babes massacred in Babi Yar, near Kiev.

That massacre took place on September 21 and 22, in 1941, when the capital of the Ukraine was under German occupation. The Jews — about 40,000 — were told to report for work in Babi Yar and, when they got there, were told to undress and were machine-gunned en masse. It was before the invention of the gas chambers. The operation was planned and organized by the Germans, but the actual shooting was done by Russians and Ukrainians. When the Soviet forces reoccupied Kiev, they did nothing about it. In the twenty years which passed since then, they have not even put up a sign in Babi Yar to tell what happened there.

"There are no monuments on Babi Yar," runs the first line of the poem — a statement which constitutes a condemnation of Soviet attitude towards the Jews.

Harry Schwartz in The New York Times first published a rough translation of the poem into English and wrote a story about it. Then came a much more careful translation into Yiddish by Meir Stiker and Gershon Jacobson in the Day-Morning Journal. The other

day, at the UN, an African delegate showed a French version to an Israeli delegate. But the original Russian carries overtones which no translation can convey: only one who studied Pushkin in his high school days can feel them. The effect is powerful.

It is not often that a mere poem makes history. One such poem — a much longer one than "Babi Yar" of 1961, — was Bialik's "The City of Slaughter," in Hebrew, published fifty eight years ago. It dealt with the pogrom in Kishinev on the Passover of 1903. More than condemning the savages for their brutality, Bialik chided the Jews for their passivity, for betraying the Maccabean tradition of heroism. Translated by the author himself into Yiddish and by Jabotinsky into Russian, the poem in its three versions became the rallying cry of the Jewish Self-Defense. Veterans of the Jewish Self-Defense in Russia, on coming to Palestine — Ben-Zvi was one them — founded first "Hashomer" and later the "Haganah," out of which evolved the present Israeli Army. Echoes of Bialik's famous poem were recently heard at the Eichmann trial whenever Judge Halevi asked one survivor after another: "Why didn't you put up a fight?" The

question was asked for the benefit of the sabras who had been brought up on Bialik and on the attitude of scorn for Jews who fail to defend themselves.

I doubt if Yevtushenko heard of Bialik (Maxim Gorki read all of Bialik in Jabotinsky's translation and admired him). But there is one trick Yevtushenko used to soften the ire of the censor which is reminiscent of Bialik:

Bialik originally entitled his poem "The Burden of Nemirov" — purporting to deal not with events in 1903, but with a massacre which took place in 1648, in a territory nominally under Polish rule. Yevtushenko speaks disparagingly of the anti-Semites who desecrate the name of the Russian people by calling themselves "The League of the Russian People." But that was an organization which existed under the Czars and is not licensed by the Soviets.

But a hint about the present is contained in the lines at the end of the poem, which reads:

"Let the hymn of the Internationale sound forth when, on this earth, the last of the anti-Semites is buried."

Incidentally, it does not call on the Jews to give up their historic identity.



M. Z. Frank

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## Sen. Fulbright Defends Record: Pro-Nasser, Critical of Israel

WASHINGTON (P.O.) — Sen. William Fulbright (Dem., Ark.) defended his record in an interview with an Israeli correspondent, claiming to be a friend after all of the Jewish state.

"The enmity of the Zionists to me is based on a misunderstanding," the Senator told a Washington correspondent of the newspaper Yediot, Yohanon Lahav.

"I was never an enemy of Israel," maintained the Senator, who is chairman of the Senate Foreign Relations Committee.

"The Zionists regard me as an enemy because I voted several times for ideas which were not to their liking, but I have voted that way because I believed in the way I was voting — with no enmity to Israel. I voted for the best interests of the U.S., Israel and the Arabs," the Senator said.

Still, Senator Fulbright was able to tell interviewer Lahav: The U.S. is harmed by too sympathetic a policy toward Israel; and, Ful-

bright is all for Nasser.

Queried on President Kennedy's pre-election pledge to seek an end to the Egyptian boycott of Israeli ships in the Suez canal, Fulbright responded: "Would you like us to start a war with the United Arab Republic because of that?"

As for Arab refugees, Fulbright insists: "Israel has to take back a part of the refugees." But, he conceded, the Arabs "didn't even answer my proposals, which include resettlement of some in the Arab countries. Since the Israelis did not respond to my proposals either, I do not want to pursue this question any further. The refugee problem will remain a problem without a solution for a long time."

Asked what he saw wrong in the Israeli position that the solution of the refugee problem is only a facet of the entire question of general peace talks between the opposing camps, Fulbright responded:

"General peace talks are very desirable. But I do not see any

HAIFA — The Jewish National Fund has justly earned for itself an important place in Zionist and Israel history. Its land purchase program and its afforestation projects have captured the hearts of Jews everywhere. The J. N. F. has become a folk institution, almost sacred in character.



Alpert

All the more

willingness for it, so it is better to start talks on the refugee problem, which can bring general peace talks closer in the long run."

Fulbright explained why he opposed the amendment of Senators Keating and Douglas to deny U.S. foreign aid to countries fighting other countries friendly to the U.S. — namely, the Arabs. "I don't think the foreign aid bill was meant to solve world problems. I do not believe that nationalistic minorities are to dictate U. S. policy."

## 'I WRITE AS I PLEASE'

## To Plant, Or Not to Plant, Trees Now An Issue in Jewish National Fund Fuss

significant, therefore, is the increasing and mounting criticism of J. N. F. which has been voiced in Israel in recent years. Such criticism has for the most part not yet reached the ears of Jews abroad. There should not and can not be any secrets in public affairs of this nature. In my opinion it is healthy and desirable that friends and supporters of the J. N. F. abroad should be fully informed. The following paragraphs are but by way of introduction to some of the problems now being widely discussed in Israel.

One of the important issues involving the J. N. F. is its existence as a separate body, engaged in carrying out a program which should be the function of the government. An agreement signed a year ago between the government and the J. N. F. for the setting up of a Land Authority has not yet stilled the questions regarding the role of the J. N. F. All that is a chapter in itself.

Many questions have been asked about the efficacy of the tree-planting program. A comparison between the statistics of trees planted in Israel, and the actual count of existing trees shows an alleged discrepancy of some ten million trees. What happened to them? Were they ever planted? And if so, did they die because of improper care? That is another chapter, which has not yet been ended.

In recent weeks the criticism has returned to still another matter which had in the past been hushed up. Serious scientists have begun to question the wisdom of the widespread tree-planting program of the J. N. F. Two years ago the country heard a warning that Israel was losing as much as 12 per cent of its water resources annually because trees, over wide areas, had prevented the rain waters from reaching and replenishing the underground springs. Instead, the trees drank up the moisture, and the water was lost by evaporation. At the time, the J. N. F. promised to undertake research in the matter, but in 1961 the Fund is again seeking a maximum tree-planting program. Once again the authorities concerned with water conservation have raised their voices in protest.

In some areas, of rocky formation, where rain water does not accumulate underground, but simply runs off into the seas, afforestation is both necessary and desirable. But in extensive sections of the country, especially in the north, it is more important, these experts say, that the water should go into the underground reservoirs, on which the nation's agriculture — and life itself depend. Leaders of the nation's water commissions claim that from 80 to 100 million cubic meters of water are annually sopped up by the trees — and lost.

At one stage it had been suggested that large surfaces in the Galilee be "shaved" of all wild and scrub vegetation, which also drink up precious water. This proposal was at once rejected as unfeasible, because it would lead to erosion and gully during the rainy season. The problem is to find an alternative.

Some years ago Prof. Walter C. Lowdermilk, while serving as professor at the Technion, had made the suggestion: instead of planting trees which consume precious water, and which have a questionable economic value, plant grasses. There are species of grasses, the noted soil conservationist said, which would cover the ground, effectively prevent erosion — and best of all, provide pasture and grazing for livestock. There has been a consistent and constant shortage of meat in Israel for lack of pasture ground, while we have gone on planting trees on what could be valuable grazing ground.

In 1961 the experts have returned to the Lowdermilk suggestion, and are seeking to restrict the afforestation program to a minimum, and only in areas where it will not menace the water reserves. Yet the J. N. F. is fighting the restriction. "Plant a tree" has become something of a fetish, a holy symbol, an act of faith never to be questioned. And so the struggle continues. On the one side, the J. N. F. working according to tradition; on the other side, the Ministry of Agriculture, the Soil Conservation Service, the Meteorological Bureau, the Israel Water Planning Board.

Vital elements of Israel's development are at stake. The Jews of the world should know what is going on.

## The EDITOR'S CHAIR . . .

(Continued)

seems to have consisted largely of a series of ritual words and phrases, in Hebrew or English, a few ethical maxims and slogans, the early biblical tales and the latest Israeli folk songs. There is little in these to call them back to the great tradition; little that is life-giving and redemptive in what they experienced and know as Jewish religion.

When science and philosophy fail them and they turn to religion, you will find some of them seeking God not in the synagogues of their fathers, but among the Quakers, the Unitarians and elsewhere. We shall be doing them and ourselves a grave injustice if we resort to the over-worked epithet: escapist. Some are no doubt escaping from Jewish fate. May it not be possible, however, that others are escaping from the barrenness of present-day Jewish faith, its hollow rituals and grandiose clichés; that they are leaving the synagogue in search of religion, a faith that will sustain them?

The youthful criticism and judgment of these students, sound and are harsh indeed, unmelodized by experience or knowledge. But they need to be taken seriously. For the "escapists", in their different varieties, often speak for many good

and thoughtful Jewish students and teachers who have not escaped. They are articulating clearly what is dimly felt and unuttered by many Jewish students and teachers, including those who, as I said earlier, are in the synagogue or are groping towards it.

What I have tried to convey in this paper can be stated very simply. The problem of Jewish religious attitudes in the university community is not essentially a problem of conventional religious identity — whether orthodox, conservative or reform. It is largely an intellectual and spiritual problem which goes beyond the denominational and institutional identities. It is not peculiar to the university, to the so-called "intellectual" community. But the problems arising from the encounter of religion and modern culture, including contemporary Jewish culture, often get their sharpest definition in the university setting. Here in the creative centers of our society and in the sensitive and responsive hearts of thoughtful and serious young men and women, Jewish religion and the synagogue is challenged as nowhere else in the country. Neither rabbis nor laymen, off campus or on campus, realize the seriousness of this challenge. It deserves our utmost attention.





# Synagogue & School management

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Would Businessman Treat His Business as He Does His Temple?

## Synagogues, Their Employees, "Step-Children"

By Myron Schoen

In many ways the Synagogue and its staff is demoted to the role of the step-child. Although synagogue boards and committees will consist of a goodly proportion of the most successful and capable people of the community who voluntarily give of their time and substance in great measure, there is a tendency on the part of so many to adopt

the attitude that the management of the synagogue can get along on a second rate basis.

Let's illustrate this point as it concerns the equipment needed to operate the synagogue office by relating an actual incident that took place a few years ago in a large urban congregation. A new administrator had been hired and given carte blanche to survey the office procedures, equipment and personnel with a view to improving performance and getting the most for the synagogue dollar.

Among his several suggestions was one that related to the bookkeeping process. He found that despite the multiplicity of accounts

involved (including an extensive cemetery operation) and the large amount of cash and checks handled daily, this synagogue was relying upon a single bookkeeper to do the work by hand. It was obvious that speed and accuracy could be improved by the introduction of a modern, moderately priced bookkeeping machine and the board readily agreed to this suggestion.

At the same time one of the board members announced that the firm he owned had just finished an installation of new bookkeeping equipment and had not as yet disposed of the machines being replaced and he would be glad to contribute them to the synagogue. There was a murmur of approval and the administrator quickly expressed his thanks and arranged right then and there to meet at the board member's office and view the equipment being offered.

The following day he had the opportunity to see the new bookkeeping and office equipment that had been installed to efficiently carry out the function of this business. Then he was led to the rear store room to get his first glimpse of the machines that were being contributed to the synagogue. The contrast was like from day to night — these machines were antiquated and would probably require a large

investment to put into shape for operation — they looked like they were ready for the scrap pile!

Fortunately our administrator was a tactful man and found ways of refusing them without hurting the sensibilities of his board member but he always harbored a sneaking suspicion about this man and this incident. First, that this was the type of board member who felt that second best was good enough for the synagogue and worse, that he was trying to gain another deductible contribution on his income tax for equipment that he had been depreciating on his books for many years and thus help pay for his new installation.

There is still yet another area where too many board members act as though the synagogue can get along with second best — in the area of personnel. There lingers the idea that clerical help in the synagogue have little to do and worse, that it doesn't make any difference how they do it. Thus we find that while wages and security benefits in private industry and commerce have risen steadily, the same can not be said for synagogue personnel, particularly office and maintenance workers.

Dr. Max Feder, in the recently published Synagogue Research Survey No. 6 on TEMPLE FINANCES AND MEMBERSHIP INCOME (a joint project of the National Association of Temple Administrators and the Union of American Hebrew Congregations) notes, "It is estimated that there are some 28 temples with reasonably good reserves, endowment or foundation funds and the number increases yearly. There is much more to be done in this area of planning for the future security of the temple as well as its employees. Few congregations have yet faced this latter responsibility as has private industry."

The Metropolitan Chapter (N. Y. C.) of the N. A. T. A. recently discussed the question of whether religious institutions are providing any degree of security for their employees and under the

direction of Edwin A. Kohen, Executive Director of Temple Sinai, Roslyn Heights, N. Y., did a survey of thirty-two synagogues in the area. From congregations with 600 or more member families, there were 19 responses and it showed that only one provided unemployment insurance, four had a staff pension plan and two offered major medical coverage. Six of these congregations still did not have hospitalization coverage and seven lacked a surgical-medical plan.

For those congregations with less than 600 member families, the showing was even more discouraging. Not one of the thirteen had wide hospitalization insurance, ten lacked surgical - medical coverage and not one had a major-medical plan.

Mr. Kohen then asks a pertinent question — whether temples are paying such salaries as to compensate for this lack of security? He concludes that, "boards must be conscious that they compete with commercial firms when they hire temple staff. In addition, one may ask whether trustees are not bound by the ethical imperatives of their faith to consider the stability of the synagogue and the well being of those who toil in its vineyards?" And in a very practical vein, he asks, "How many employees prefer temple positions as against commercial employment considering the serious lack of 'fringe' benefits?"

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Vote on Holy Day? Rabbi Clarifies Orthodox Stand

**Editor Jewish POST and OPINION**  
Your item concerning the question of voting on Rosh Hashana (Sept. 15) was just brought to my attention. I deem it my duty to clarify my position as it was and remains.  
I never said that "if a way could be found to vote without actually pulling the machine lever that method could be used."  
I never said that "it was permissible to have someone else pull the lever for the Jewish voter." I most certainly did not decide at the last minute to leave the matter up to the individual consciences of my congregants.  
I did urge in my sermon not to vote on Rosh Hashana. I was very explicit in my statement that there exists no "Heter" for voting on any Yom Tov even if someone else pulls the lever for the Jewish voter.  
The idea of leaving any question

of right or wrong up to the individual or collective conscience is an abomination to me. A criminal who is not bothered by his conscience has no right to claim that he is not a criminal. For a Jew there is only one source for deciding what is right or wrong and that is the Din Torah. If the Din Torah is that it is wrong to vote on Yom Tov (and it is wrong) then voting constitutes a desecration of Yom Tov regardless of the absence of any pangs of conscience.  
I shall be very grateful to you if you will please publish this letter in your paper.  
**RABBI SIMCHA FEDER**  
New London, Conn.  
**EDITOR'S NOTE:** The reporter who worked on the story in question is no longer with POST and OPINION. However, the editors, in examining the information POST and OPINION based its story on, stands by the original story.

Says Reform Should Practice Spirit, Not Creed, of Torah

**Editor Jewish POST and OPINION**  
The Reform movement still relies on gimmicks and contests to fan some sort, some semblance of religious fervor into its adherents. A prize for the best sukka in the designation of "sukka cum laude" (NJPO, Sept. 22) and the rite is complete! Were the rules of the contest that to qualify as a winner, the builder of the sukka also had to fulfill the mitzvot of the lulav and the esrog and of eating in the sukka?  
Do the Reform really believe that faith can be instilled with the

use of phony slogans and nonsensical contests? Will the game of who-has-the-best-sukka cause the builder to study our divine legislation with the conviction of his forebearers? I doubt it.  
Building a sukka in the spirit of a game and not because of the divine directive to dwell in a Tabernacle is akin to praying or reciting words with the mouth and without meditation of the heart. Both acts can scarcely qualify as means of transmitting Torah values.  
**NORMAN RICHMAN**  
Miami

RECOGNITION ASKED OF FOURTH FAITH

**WASHINGTON (P-O) —** Jewish chaplains, move over — a fourth major faith may soon be officially recognized by the United States.  
Five resolutions in the House and one in the Senate would put the U.S. officially on record as recognizing Eastern Orthodoxy as a fourth major faith of the people of the United States. Informed observers see no repercussion whatever for the Jewish community —

aside from the wag's remark, "Before, we used to get one-third of the billing with that 'Protestant, Catholic, Jew' bit, although we certainly haven't got one-third of the troops; now, we'll get only one-fourth the billing."

The proposed Congressional action would follow the example of the Wisconsin state legislature, which recently resolved: "The forms and official papers of the State and local governmental units which refer to the major faiths shall be changed to Catholics, Protestants, Eastern Orthodox, and Jews." It also requests "all media of communication and all citizens to include the Eastern Orthodox Churches when referring to the major religious faiths."

The practical result of any such Congressional action, POST and OPINION learned, would be simply to require a fourth branch of chaplaincies to the military and prisons, a fourth representation at Congressional invocations, etc.

The Eastern Orthodoxy embraces principally the Russian, Greek and Armenian churches, descendants of the schism from the Roman Catholic church who centered their faith on a pope in Constantinople in the 11th Century C.E.

There are an estimated one million adherents of the Orthodox religion in the U.S. Interestingly, the Orthodox church is said today to be closer to Protestant bodies than to the Catholic church from which it split so long before even the Protestant break-away.

Freethinkers Fight Airport Chapels

**NEW YORK (P-O) —** Freethinkers of America, Inc., are seeking court action to bar construction of chapels — including an "international synagogue" — at Idlewild Airport here.  
The synagogue is one of three chapels of all faiths being constructed at the airport on land leased at nominal rentals by the Port Authority.  
The Freethinkers maintain that by setting the nominal rentals, the Port Authority "effectively donated valuable land dedicated to public purpose in utter and complete violation of the Constitution of the United States."  
Construction of the synagogue was launched through initiative of the New York Board of Rabbis. It is being planned for a site just opposite the arrivals building, with a ramp connecting it to the arrivals building.

Israeli Religious Rigidity Weakening As Sephardi Numbers, Influence, Grow

**DENVER (P-O) —** Intermountain Jewish News Editor Robert Gamzey finds the Sephardic rabbinite of Israel, by practicing tolerance with love and explanation, is something of a reformation against the hard-core orthodox attitude.  
Recalling his most recent trip to Israel, Gamzey tells of the "fundamental underlying trends that are dynamic in the majority Sephardic community of Israel (which) threaten the unbending '100 percent of nothing' religious stance of the Ashkenazic Rabbinate."

**Oriental Tolerance**  
For one, Gamzey points to the "tradition of religious tolerance that is said to characterize the Oriental rabbis for many centuries and still influences the thinking of many of them in Israel today."

The "other dynamic working" in the Israeli Sephardic community, Gamzey continues, "is its faceless dark-skinned youth, who, in their anxiety to become more Sabra than the Sabra, are casting off the religious tradition of their pious fathers who brought Tora from North Africa, Yemen, Iraq and other Moslem lands."

It has become "almost a cliché to learn that 70 to 80 percent of the Oriental youth have rejected their Orthodox customs," Gamzey adds.

**Sephardic Majority**  
The significance of the Sephardic trend is in the fact that Sephardi already constitute over half Israel's population, Gamzey points

out. Their continuing arrival from abroad and "the 'internal immigration' of the high birth rate of Oriental families where 10 children is not uncommon," make it "obvious that the Sephardim will greatly outnumber the Ashkenazim in Israel."

Gamzey sees inevitable political implications of his findings. Small as the religious parties' vote has been, he says, their minority position "has been adroitly exploited by the political rabbis to trade their crucial votes in coalition governments for guarantees of the status-quo on prohibition of Sabbath public transportation and rabbinical monopoly of Jewish divorce and marriage, and other personal affairs."

"If the current rate of deviation of Oriental youth continues, the religious parties manifestly could not hope to gain from the increasing numerical dominance of Orientals."

**Orientals Bitter**  
Even now, Gamzey notes, the Orientals "are bitter about being a majority in the land and only a handful in the Knesset, government, Zionist and religious institutions."

The Oriental rabbis — "except chief Nissim" — have little sympathy for the Ashkenazic rabbinite and its "100 per cent or Nothing Judaism," says Gamzey. "The Oriental approach sounds as tolerant as a sermon by an American Reform, Conservative or Modern Traditional rabbi, although the Sephardim are not yet ready to

compromise the Tora restrictions so easily as U. S. Reform or liberal sections of Conservative Judaism.

Gamzey writes that "the tolerant Oriental approach can best be understood in human terms." Gamzey quotes a young Sephardic rabbi who told him "the departing youth and unbelieving adults should be courted by the rabbis with love and explanation."

This rabbi himself, "goes to the youth centers, the irreligious kibbutzim and the Oriental villages to talk to young people and their parents to try to persuade them that the religious way is the best way to personal happiness and service to God."

The same rabbi, one Eliahu Shrem, told Gamzey he believes Israeli rabbis "should emulate the American Tora Cavalcades of Conservative Judaism and get out into the country to discuss religion with the people in the villages, moshavim, kibbutzim and development towns."

**Tora Like a Pearl**  
Gamzey refers to the success of the Lubavitchers in visiting even atheists (an original POST and OPINION story on the subject appeared last week). Rabbi Shrem does the same: "I will go to the most irreligious kibbutz and talk to them, even if they laugh at me," he told Gamzey. "I believe that if we educate them with love and understanding, we will have an effect upon them. Tora is like a pearl covered with dust. Remove the dust and you reveal the beauty of the pearl."

Sees Israeli Sports Tending Away From Religious Guidelines Called Essential

If the playing fields of Eton were the salvation of Britain, an observer of Israeli life sees Wednesday afternoon tennis as just the thing to tune up the Israeli physique.

The only time hard-working Israelis can now play games is on the Sabbath, notes Dr. Saul Sigelschiffer, principal of a New York junior high school, in Jewish Life, organ of the Union of Orthodox Jewish Congregations in America.

**Urges Half-Holiday**  
Dr. Sigelschiffer urges that Israel make Wednesday a half-holiday so sports can be pursued without violation of the Sabbath. Further, he thinks Israel's climate and people are such that the ideal game for them to pursue is tennis. Israelis, generally, have neither the height nor the height to go all out for such sports as soccer and basketball, says Dr. Sigelschiffer — although he concedes Israel's accomplishments in soccer. Individual swimmers or tennis players would cost less to send on good-will tours abroad for several weeks at a time than it costs to export a soccer team for a single day, says Dr. Sigelschiffer.

Yet, he complains, the Israeli government not only has done nothing to encourage tennis and swimming, but actually has discouraged the former when, as it has in the past, it levies heavy import duties on gifts of tennis equipment from abroad.

There aren't even any public tennis courts in the Jewish state, Dr. Sigelschiffer complains. There is also a paucity of outdoor swimming pools — and not a single indoor pool, he adds.

**Secular vs. Religious**  
Dr. Sigelschiffer notes the division of organized sport promotion between the two secular organizations, Hapoel and Maccabi, and the religious organization, Elitzur. Similarly, he adds, the non-religious kibbutzim have better organized sports programs than do the religious settlements.

Religious groups should do more to inject a spiritual quality into sports, Dr. Sigelschiffer says. He takes note, for instance, of the Talmudic injunction that every child should learn to swim.

The Jewish religion itself shapes the interest of Jewish people in sports, Dr. Sigelschiffer continues. "Its restrictions are designed to enrich and ennoble life, and to avoid it degradation from the appeal to the grosser instincts of man. For example, bullfighting is inconceivable as a sport to be engaged in or followed by Jews."

**Against Sabbath Sport**  
Sabbath sport also is in conflict with Jewish observance, Dr. Sigelschiffer contends. Thus does he urge that the Knesset again consider a 5½-day work week to provide Wednesday afternoon playing time.

While the government officially fails to encourage wholesome sports, Dr. Sigelschiffer complains, it on the other hand is in danger of being carried away with the possibilities of pursuits such as golf and horse racing.

**Tourist Attractions**

He worries that Israeli officials seem impressed with the tourist attraction possibilities of golf and horse racing. Should the government succumb to the temptation to encourage the two pursuits, says Dr. Sigelschiffer, "the attraction of Israel for tourists, both Jews and Christians, would no longer be the fantastic rebuilding of the Holy Land by its ingathered people in accordance with Biblical prophecy, nor the new significance of its holy places, but rather racing and golf and a revived Caesarea, the sports mecca of the Middle East. The tourist will take his choice, for there will be something for everyone's palate. Holy or profane — it would make no difference, just so long as the money rolls in."

Sigelschiffer concludes: "Athletics and sports are vital to the health and preservation of the nation of Israel, but pursued without restrictions in slavish imitation of the western nations there is danger of perverting the historic goals of the Jewish people....

"The unique genius of the Jewish people must be allowed to function for the purpose of elevating the every-day pursuits and activities of men to higher levels. In order to accomplish this, the

religious groups must heighten their identification with sports and must develop the finest athletes in Israel."

Dag's Death Ends His Project to Translate Buber

The day before he left on the flight that ended in his death, United Nations chief Dag Hammarskjöld agreed to undertake translation of Martin Buber's "Ich und Du."

Hammarskjöld wrote the Swedish publishing house of Bonnier's that he intended to finish translation of the Buber work into Swedish by January. He predicted it would not be easy to translate "Buber's intensely beautiful, intensely personal and Old Testament German prose."

Hammarskjöld intended that profits from the translation go to charitable causes.

Catholic Sees Plot To Secularize Life

**BOSTON (P-O) —** A Catholic educator charges that a "powerful, well-financed group" seeks to destroy American government's moral support of religion.

The Rev. Robert F. Drinan, Jesuit dean of the Boston College School of Law, told the annual Red Mass of Catholic lawyers here that government should NOT be neutral to religion.

"State neutrality to the presence or absence of religion, governmental indifference to the growth or decline of religion, is an attitude totally at odds with the most fundamental traditions of democracy, where religious beliefs have always been the wellspring of political and social ideals," Father Drinan said.

As evidence of the drive for a strictly secular life he says is underway, Father Drinan pointed to recent protests about bus rides for parochial school children, Bible-reading in classes and classroom prayers.



# BRITISH JEWS LOOK TO US FOR EXAMPLE? OR FIND US CHAOTIC?

While an American reporter was declaring that British Jewry looks to us for leadership, the British Chief Rabbi was declaring equally as positively that American Jewry is rife with disorganization.

Charles Angoff of the Jewish Exponent reports extensively on his recent European tour, concluding: "Jewish life, what Jewish life there is, is struggling along wearily, unsure of its future, looking to the U.S. and Israel for leadership."

"Unless I misread the signs completely," Angoff writes, "English Jewry is riddled with disorganization." He notes that most British Jews are Orthodox, that their equivalent of our Reform they call "Liberal."

"England is suffering from ersatz intellectuals," Angoff says — although he adds: "...just like the United States." They "boast in open meeting that they were not

Bar Mitzvah, that they are atheists, that they have married non-Jews — and what they don't know about the Jewish tradition could lift the Thames River by an inch."

In England, Angoff continues, "The Jews have moved out to suburbia and their Judaism, according to some, has been watered down. This is opposite to what has taken place in this country; suburbia here has often meant an intensification of Judaism — in some cases a forced intensification because of the social segregation of suburbia, but an intensification nevertheless."

Angoff notes that among British Jewry's women "The excitement of sisterhoods in America is virtually unknown..."

Chief Rabbi Dr. Israel Brodie also caused Angoff some concern

because, while he "theoretically represents the English Jewish Kehillah," Angoff feels he does so "only nominally."

Dr. Brodie would agree with Angoff's description of English Jewish life, at least in part. In a talk after Angoff's visit, Dr. Brodie deplored "a spirit of divisiveness which has taken possession of our community." But Dr. Brodie attributes the affliction to the general condition of Jewry throughout the world — including the United States.

Dr. Brodie said he had received a letter from a former Englishman who is now an American, and who "pointed out that the Anglo-Jewish community serves as a model to all English-speaking Jewish communities throughout the world, including the U.S.A."

# BRITISH JEWS SPLIT OVER MODERNIZATION

Jewish Exponent editor Charles Angoff returned from a two-month European tour alarmed at the continuing fight between British Jewish factions. (See accompanying story on this page.)

He finds Chief Rabbi Dr. Israel Brodie on one side of a debate, and the bulk of the Jewish Community ("for which the London Jewish Chronicle apparently serves as spokesman") on the other.

Angoff finds most of British Jewry are Orthodox. Dr. Brodie, says Angoff, "wants to hold the traditional Orthodox line, but the people at large want 'modernization.' There are Orthodox synagogues in London that have mixed choirs and whose prayers are pretty much like the Conservative prayers here."

Angoff adds that "Dr. Brodie or his representatives complain but the congregations pay little attention. In a recent shap editorial the Chronicle, in effect, told the Chief Rabbi that there is no such thing as a rabbinical fiat in Jewish life — at least, rabbinical views about many subjects which are subject to discussion with the laity."

Angoff insists that Dr. Brodie "is far more learned and better informed about English Jewish life than his sharpest critics maintain."

Dr. Brodie's trouble, Angoff concludes, "is that he is trying to please too many people, the fanatical traditional Orthodox and 'the younger, more vocal element.' Perhaps he is muddling along, as some say, but isn't that typically British?"

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(Signature of publisher)  
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# Home Loan Anti-Bias Move Hailed



Levine Davis

Leaders of Indianapolis civil rights movement today enthusiastically hailed as "momentous" a recent "non-discrimination" decision by the Federal Home Loan Bank in Washington.

The Home Loan Bank is the supervisory agency of savings and loan institutions. It announced earlier this week that it is currently requiring all Federally-chartered savings and loan banks to conform to a strict no discrimination policy based on race, color or creed in the granting of home mortgages.

Rabbi Maurice Davis, president of the Indianapolis Human Relations Council, spoke for the group at a special press conference called at the English Foundation Building. He said, "This newly announced policy is one we have awaited for many years. It means the beginning of the end of the segregated housing market in Indianapolis and across the country. Savings and loan associations handle half of all the mortgages in the private housing field. If this new provision is adequately enforced, or better yet if it is voluntarily complied with, Negroes in Indianapolis will no longer be denied equal treatment in financing the purchase of new homes."

In another statement from Irving Levine, who is chairman of the Human Relations Council's Housing Committee, the Council called on leaders in the real estate, building and lending industry to prepare the way for harmonious change by beginning a systematic process of discussions and conferences with representatives of human rights and Negro organizations.

"We dare not risk the error of community turmoil with the ugly features of economic and moral disruptions", Levine said. "We can prevent difficulties if we plan now for community-wide acceptance of inevitable and highly justified open occupancy housing."

## Auxiliary To Meet

The opening meeting of the Ladies Auxiliary of the Sharre Tefilla Congregation will be held at 2:30 p.m. Sunday, Oct. 15, at the home of Mrs. Ray Bernstein, 3553 North Euclid.

All wives of Sharre Tefilla and Knesses Israel Congregation members are invited to attend and bring guests. Refreshments will be served.

## Binsky Memorial

A monument in memory of Abe Binsky will be unveiled on Sunday, Oct. 22, at 2 p.m. at the Sharre Tefilla Cemetery. Rabbi Nandor Fruchter, Rabbi Moses Magnes and Cantor Yitzchak Jade will officiate.

## Memos From Marge

# Miss Teixler Is Hostess At Tea

Miss Louise Teixler was the hostess at a tea in her home for friends from Shortridge, North Central, Broad Ripple high schools and Eastwood and Westlane junior high schools.

Mrs. Joseph A. Rothbard was the hostess for a Sherry Hour, which was given in her home for the vice-chairmen and hostesses for the 1962 Angel Ball. The Angel Ball is sponsored by the Indianapolis section of National Council of Jewish Women, and will be held March 22 at the Indiana Roof ballroom.

Dr. Charles Fisch was named president-elect of the Indiana Heart Association. He will take office in July, 1962.

M. STANTON EVANS, editor of The Indianapolis News, and Irving Levine, executive director of the Indiana and Indianapolis Jewish Community Relations, recently debated the issue, "Where Does Freedom of Speech End?" The debate was held at Butler University.

Among those who attended the Symphony Ball, which was held September 30, were Mr. and Mrs. Michael Maurer, Mr. and Mrs. Allan Selig, Mr. and Mrs. James Groberg, Mr. and Mrs. Leonard Larman, Mr. and Mrs. Stanley Goldberg, Mr. and Mrs. Jerome Abrams, Mr. and Mrs. Richard Glasser, Mr. and Mrs. Julian Kiser, Mr. and Mrs. Stanley Herman, Mr. and Mrs. Joseph Borinstein, Dr. and Mrs. Charles Redish, Dr. and Mrs. Alexander Kahn, and Dr. and Mrs. Howard Kahn. Those who were on the patron's lists were Mr. and Mrs. Charles Feibleman and Mrs. Jack Goodman.

THOSE ATTENDING the World Series games last week-end were Max Selig, Herman Chafie, Marc Wolf and Mannie Marcus.

Mr. and Mrs. Whitney J. Greenberg and Mr. and Mrs. Harold Stoklin were vacationing in Las Vegas and Palm Springs recently.

Mr. and Mrs. Irwin Rose have returned from a recent Chicago trip.

Miss Judy Senn, daughter of Mr. and Mrs. Ben Senn has been elected secretary of the Sigma Delta Tau chapter at Ohio State. Judy is in her junior year there.

Jeffrey Bercovitz, son of Mr. and Mrs. Philip Bercovitz, celebrated his fifth birthday on October 7.

ON FRIDAY, Oct. 6, Todd Gold, son of Mr. and Mrs. Martin Gold celebrated his third birthday.

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Mr. and Mrs. Maurice Rossen in the J.E.A. Building. The movies of Anderson, returned from a six week trip to Israel. They also spent their 25th wedding anniversary in New York.

Mrs. David Waxberg, and son Ronnie and father Jack Meyers of Chicago were houseguests of Mr. and Mrs. Harry N. Smith.

Mrs. Ruth Breeding won a radio in a drawing which was held at the opening of the Mid-Continental Securities Corporation.

MR. AND MRS. H. Joseph Hyman entertained at tea for friends of theirs from Bloomington and Nashville in their Brown County Home.

On Oct. 8, Deb-Ettes entertained the residents of the Borinstein Home with a program.

The Council of Jewish Women met with the residents of the Borinstein Home on October 4. During that meeting members of the Council instructed the residents in sewing bandages.

Mrs. Harold Platt has donated 2 season tickets for the community concerts to the Borinstein Home.

Dr. Morton Leeds addressed 1,200 women at the P.E.O. Conference in Washington, recently.

THE BORINSTEIN Home was host to the TB Association X-Ray mobile wagon on October 9.

On Oct. 11, Dr. George Herzog played the piano for the Charles Chaplin movies which were shown

## Wisecracks

From Page 1

You are both swell... I'm not allowed to tell you that the "High Society Ball" No. 4 at the IHC temple will have professional entertainment, and a big time orchestra and a midnite snack, so I won't tell you! But I will tell you, if you're eligible, don't miss it!...

FLASH!...The "Socialites" (all unmarried guys and gals 25-35) will have their big "open house" Sunday, Oct. 22 at the Center Starts at three till????? A great opportunity to meet and greet people! Many newcomers should be there... A real thrill to see that popular trio, the Dave Sabloskys, the Rueben Greenbergs and the George Franks, "snacking"!... Welcome to the newcomers, the Jerry Sobels of Pittsburg, the Dr. Bert Shapiro's of Terre Haute, and Mel Goldstein from Amsterdam, New York! Glad you are with us!

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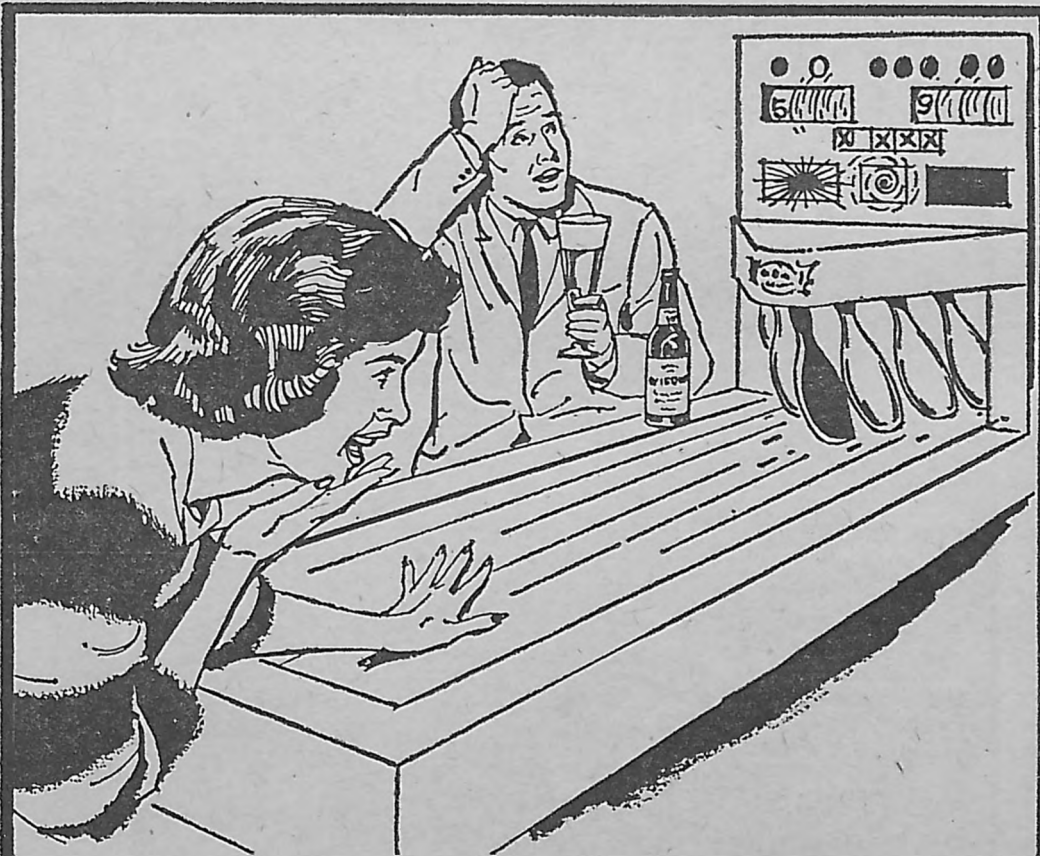
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